CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, APRIL 15, 1837. NO. 818.---VOL. XVI.—NO. 15.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

SERMON BY THE LATE HORACE HOLLEY.

Ephesians ii. 8. 'By grace are ye saved.'

What is the most interesting question which a sinner can propose? It is, How can I be saved? Are we all sinners? The intelligent and honest will acknowledge that we are. To deny it would be still stronger evidence of the fact. The question then reaches the conscience of us all; How can we be saved? The apostle answers *by Grace*. What is Grace? It is that attribute of God by which sin, on proper condition, is pardoned, and the sinner restored to virtue and happiness. This attribute is not to be confounded with the other attributes of God. Grace must undoubtedlv be resolved into benevolence, goodness or favor. But neither of these terms in common use amount to our idea of grace. Benevolence, goodness or favor may be exercised toward those who *never sinned* and who stand in *no need of pardon*. But the distinctive property of grace, is pardon for offence. Literally and truly it is *mercy*. This divine attribute may at first be supposed to be incompatible with divine justice. But reflection teaches us that it is not. All the divine laws were originally made with the inherent provisions of grace. The justice of the whole system of God's moral governmeut is inseparably connected with and measured all according to the essential and unchangeable grace of his character. Had God originally made his laws, such as not to contemplate pardon for offence, on condition of repentance and amendment, then indeed grace would be incompatible with justice. But the divine laws are like the divine character. Hence as the Lawgiver was always gracious, so were his laws. No laws were ever made by him which excluded his grace. No such laws could be made consistently with the divine character. A perfect being must always act according to his nature. Away then with that falee and terrific axiom *that a law cannot know mercy*, an axiom derived from the imperfections of human courts. The original provisions of a law may be provisions of mercy. The penalty itself may consist in that which leads to repentance and restoration. A father declares to a child the certainty of punishment for disobedience. The child disobeys. The father inflicts the punishment. For what? Not to gratify the love of punishment, but to reform the child. If the law whose sanction the punishment is, be wise, it has a natural tendency to restore and reform the child. Here then the penalty of the law is itself gracious or merciful. Such a father and such a law are God and his will. We must be careful not to confound grace as an attribute of the deity, with grace in operation as effectual to the sinner's happiness. As an attribute of Deity grace has no condition. In operation as effectual to the sinner's happiness it has conditions. And these are found in the personal character and conduct of the sinner. It would be manifestly absurd to make the essential character of God dependant upon the character and actions of his creatures. This would be suspending the cause upon the effect, instead of the effect upon the cause. Divine grace is no derived or borrowed attribute. It is neither dependant or changeable; but is original, essential, eternal and sovereign; before man was; before angels were; before a single seraph bowed in the beams of God's glory; he was infinite grace. For a moment take the contrary idea. Divine grace is derived, dependent, and therefore changeable. What then is its worth? We may have it, and we may not. It may be our hope, and it may be our deceiver and destroyer. God is no longer immutable and sovereign. He changes and with the circumstances of his works and his government. His providence becomes a course of mere expedients. Heaven is the scene of a fickle and deceptive policy. Virtue may exalt and it may depress us; it may be our joy and it may be our curse. Suppose that purchase or merit in the creature is the foundation of grace as an attribute in the Creator, or of its influence in framing the system of nature; does not this divest God of his immutability and perfection? And are we not driven to the conclusion that the divine character was defective, till his own works had re-acted upon it and furnished it with its most glorious attributes? O, do not offer us such a God for our worship, dependence and hope. What is the grace which is merited? It is a debt which justice must pay. What is the grace which is bought? It is the property of the purchaser and cannot be withholden from him. Must our heavenly Father be paid for his mercy before he will show it. What is such mercy? It is not worthy of a convict in a prison, much less of an infinite God. But the immutability of the divine character alone, forbids the idea of any other than an essential, eternal and unpurchased grace in God. He was always gracious and from this fact he always will be gracious. His mercy has neither increased nor diminished. It is immaterial how numerous the channels of his grace may be; howsoever multiplied the instruments of his mercy; the grace, the mercy is always the same. You will conceive of these truths better by calling to mind the fact, that God is an individual, independent, moral person; distinct from every part which he has made; that he is possessed of all the attributes of a moral person; that he is the highest of all free agents; that he acts not from necessity but choice; that he is literally affectionate as well as intellectual; that he loves us and we may love as well as adore him; that he has properties in common with his intelligent and virtuous creatures; that he is thus offered to hearts as well as understandings. His character is such that we may repose in it with the loveliest gratitude and delight. God is not the awful intellect of eternal solitude; the fearful tyrant of immortality. His glory is not the freezing splendor of an interminable ocean of ice; it is not on the bosom of such a God that we are to be thrown naked forever. No. His glory is warm, genial, and gracious. His breast is the residence of every tender and every benevolent affection. The amiable Apostle has described the perfecton of his character in these words; 'God is love;' and when Moses besought the Lord to show him his glory the the Lord passed by before him and proclaimed, the Lord, the Lord God; merciful and gracious; long suffering and abundant in goodness and truth; keeping mercy for thousands; forgiving iniquity, transgression and sin; and who in punishing will not destroy. As an attribute of Deity, therefore, do not suppose grace to have conditions of its existence, or as dependent upon aught but itself. In the other views of it as effectual in its operations to make the sinner happy, it has conditions; and these are repentance, obedience and love. But even in this view do not confound the condition of its efficacy with the fact, that it is offered to all, whether they are good or evil. The man who shuts his eyes at noon-day cannot indeed see but upon condition that he opens them. But is this the condition upon which the sun shines? No, the light surrounds us whether we will behold it or not. So it is with divine grace. In the possession and exercise of this attribute, God made the world and gave it laws. By grace we are instructed, redeemed and saved. It was benevolence to make us; it is favor to preserve us; it is grace to enable us to repent and reform after sin; of nature to appoint repentance and amendment the conditions of restoration from misery to happiness; and it is grace upon grace to give us Jesus and his Gospel as the perfection of the whole. That we are saved by grace may be then resolved into a self-evident proposition, that a gracious God, acting according to his nature as a perfect being must accomplish every purpose in the universe in regard to sinners, through the power of this attribute as an essential part of his character and government. Were sinners left to their own efforts without the provisions of grace, in the laws under which they act, they could never be delivered from the evils by sin which they have brought upon themselves. The original source of their hope unquestionably lies in divine grace as interwoven with the laws of their being, and as prior to any efforts of their own. They would not indeed have been made at all, had they not been made under grace; and for this plain reason, such a creation would be utterly inconsistent with the divine character. But suppose they could have been made without the provisions of grace; they must inevitably have suffered the consequence of a single sin. Repentance and amendment look forward only in their effects. They cannot look back and undo the evils already established. Even after the mind is reformed, they cannot restore a sound constitution when once it has become the prey of past vices. But it is grace that the law of nature should be so made as to admit of repentance and amendment to be the condition of restoration to self-complacency, to the divine complacency, and to happiness here, so far as the mind is concerned, and hereafter both for mind and body, when through the blessing of death we are furnished with a new and immortal form. Permanent and perfect happiness is what we mean by salvation, let it come in whatsoever being it may. But without personal virtue this cannot be obtained; grace does not supersede the necessity of using the human faculties. It does not destroy our voluntary actions. It does not alter the nature of virtue. It does not make sin holiness, nor the sinner happy without goodness. It cannot make one individual either virtuous or happy for another; every moral being must be either holy and happy in himself, in his own person, or he is not holy and happy at all. Virtue from its nature must be a personal acquirement. In the notion of it, this is elementary that it consists in the voluntary improvement of the mind. 'Without holiness no man shall see the Lord.' No truth is more certain and unalterable. If the unholy could be as happy as the holy; if the impenitent and unreformed could be admitted to the same communion in heaven with the penitent and reformed; it would be no longer grace but wickedness and folly. The grace of God is indeed all around and all within you. It lives in every faculty; it speaks in every voice; it is inhaled in every breeze; it beats in every pulsation of the heart; and it beams in every hope of the sinner's soul. But will it make you happy without personal worth and virtue? without kind affections and a benevolent life? without sorrow for sin and a new order for obedience? without the fear of transgression and the love of God? The cultivation of mind here implied is only another name for religion, for salvation. You are saved when you are habitually good; you are happy when you are habitually holy. You will always be free agents, because this is inseparable from your nature as moral beings. Your welfare will therefore always rest upon the same condition—personal and voluntary excellence. What is it that perceives happiness? The mind. What is it that feels happiness? The mind. What then is the happy mind? And how is it affected by its own properties? Is anger pleasant? Are envy, jealousy, suspicion and hatred pleasant? Are noisy, violent, and distracting passions pleasant? Are the emotions of infidelity and opposition towards God, pleasant? Can you make happiness out of these ingredients? Will the law of nature or possible truth permit it? When I ask then, what is the happy mind, and how is it affected by its own properties? What then can I answer but that it is the mind that knows, loves, obeys, and enjoys the truth; which is well regulated; which is well disciplined; which is faithful, benevolent and pious. To a reflecting mind all the most important moral truths appear like so many self-evident propositions, and we often wonder why we should find the necessity to urge them. True religion and happiness are as inseparably connected as cause and effect; all vice is folly as well as misery. I recapitulate a few of the most important ones. 1st. Grace is original and essential in the divine character. 2nd. It has no condition of its existence, out of itself in framing the universe and its inhabitants. 3d. It is interwoven in every part of the divine government and is a leading feature in every design of the Creator towards his erring and accountable creatures. 4th. Although it is a branch of benevolence, goodness or favor, yet it has acquired in religious instruction a particular force beyond either of these terms, and is distinctively pardon for offence. 5th. It is not the effect of any services, suffering or obedience to render God merciful to sinners, but it is the independent cause of the possibility and efficacy of them all, for each transgression in person. 6th. It will not and it cannot make us happy, or which is the same thing save us without our virtue and holiness. And finally, it is not an apology in any form for sloth, for a reliance on the wisdom and holiness of others at the expence of personal worth; but it is our strongest motive, our surest dependence, and our highest hope to seek eternal life by knowledge, repentance, faith, love, and obedience. You ask me for the evidence of this grace. I give it to you in the fact as you know it from the law of nature in your personal experience, that repentance and amendment are the only way in which you can satisfy your own consciences for sin; and feel a constant dependence on God. You never repent and reform of any sin, without this effect in regard to this sin. I give you the evidence of this grace in the fact as you know it from the same source, that punishment is, as it was intended to be, disciplinary in its nature; i. e.—it tends to the removal of its own cause. In the punishment of your children you act upon this plan; in the punishment, (except by death) of offenders in the state; in all the institutions which have been reared by the kind influence of Christianity to save the convicted alive, instead of giving them over to the power of a cruel penal code, and the more tremendous penitentiary of a future world. I give you the evidence of this grace in the influence which *physical evil* has to correct that *moral evil* which produced it. All the embarrassments and miseries into which our inordinate passions and appetites throw us re-act upon their causes and thus subdue and exalt them. While they give us the knowledge of evil, they furnish us with the motives to desert it and lead us in the pursuit of good. The calamities of sin will alternately become so heavy as to rouse the most stupid and depraved to efforts of repentance reformation, obedience and love. Then God by a law of his nature appears effectual in his grace and removes the mountain. I give you the evidence of this grace in the uniform representations of scripture, that our afflictions are blessings in disguise. 'It is good for me that I have been afflicted that I might learn thy statutes.' 'Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life.' No affliction is joyous, but grievous, nevertheless it yieldeth the peaceable fruits of righteousness. 'Is there evil in the City and hath the Lord not done it.' I give you the evidence of this grace in the character and history of Jesus Christ. Before he came, we knew in some degree and for high practical purposes as well as for speculation, the divine character and will; we knew the utility of virtue and the ruinous effects of sin; we knew the placability of God and his willingness to forgive us on repentance and amendment: we had a faith varying indeed according to our intelligence and studies, in the immortality of the soul and in our accountability in another world. But all our knowledge was derived from argument; from argument upon experience and probability. Of course this knowledge must be very limited in its extent and influence; we wanted some divine instructor who should with the authority of God himself in visible miracles, demonstrate the truths, we already believed in part but not universally, nor with sufficient force even in the best. Hence it is from the abundance of divine grace that Jesus has thrown life and immortality to light; that he has actually demonstrated our resurrection in his own; that he has sealed his attachment to truth and the worth of the promises he made to his disciples by his own blood; and that he has ascended to God to be our mediator and intercessor. Every important and practical truth may now be in possesion of the poor and ignorant, as well as the learned and philosophical; in the continuation of the Sabbath; in the institution of churches and ordinances; in the appointment of ministers, an order of men from among the most intelligent in the community, who are to devote themselves to moral and religious investigation before the common people and for the benefit of all who will enter the threshold of the temple. Jesus has provided all the necessary means and motives to make the Christian religion ultimately the light of the whole world. For these glorious objects Jesus voluntarily became the Christ; was clothed with divine authority; was empowered to teach by precept, without the complex and difficult course of argument, what so few can understand and follow, and come in the character of God to man. This is the height of grace. This is the completion of the mercies of God in providence the most abundant means for our instruction and happiness. Be persuaded then to work out your own salvation with fear and trembling because you cannot fail to succeed, thus knowing that it is God who worketh in you both to will and to do of his good pleasure. The uses of this account of grace are numerous.

I. It delivers the mind from the too common mon idea among the unreflecting and the prejudiced, that the mercy of God is not real but figurative; that his grace is mercenary, being purchased of him and paid for before it could be used for man; that he is not truly affectionate as well as intellectual; that he cannot be strictly the unnatural distinctions of school-divinity. There never was any such covenant formed for man as the schools have denominated a covenant of works. All the laws of God in relation to the human family, were from the first, what they are now, constituted with the inherent properties of grace. Had not this been true from the beginning, grace never could have found a place in the system without making the divine character mutable and his laws at first imperfect.

II. This account of our subject teaches us the amazing evil of sin and the inestimable value of holiness. Sin is an offence against the best, the wisest and the most affectionate of beings. It is ingratitude; it is folly; it is treachery; it is rebellion; it is a family war; it is parricide; it is suicide. Holiness is knowledge; it is wisdom; it is gratitude; it is fidelity; it is patriotism; it is family peace and love; it is filial respect; it is the joy of God and the salvation of man. Discard then that miserable offspring of the schools, that your sin and your holiness cannot extend to heaven in their influence; that they can give pleasure nor displeasure to the eternal mind. Let me repeat that God is deeply interested in all our characters and actions. He is grieved with our sins and gratified with our virtues.

III. We learn the human character and condition. We are free and yet dependent. We are saved by grace, and must be personally holy to enjoy it. We work for our happiness and yet receive it by favor. We earn our immortality and yet it is the gift of God. We live upon the divine bounty, and yet must procure our own subsistence. We are wicked in our sins, and yet they are a part of our instruction, our correction, and our salvation. We are miserable under afflictions, and yet they are indispensable to our final happiness. Jesus is our Redeemer and yet we are not redeemed till we redeem ourselves by personal holiness. The most precious promises are sealed by his blood, and yet we enjoy them not until we believe and embrace them. God is our hope, and yet he is our fear; our hope even while we are yet sinners, and our fear till we truly love and obey him. We see how with James we are justified by works; and yet how with Paul we are saved by grace. In every work of man there are two agents, God and the creature. Any affirmation which regards our moral and accountable actions, is true of the whole when it is true of either. We learn the excellence of Christianity; the nature of that necessity of revelation which we allow and defend; the connexion of Jesus Christ with the salvation of his disciples; the nature of the condemnation of those who reject him; and the motives and sanctions, which are or may be offered to all mankind by our holy religion. Would you then enjoy the grace of God, use it. Would you have it make you intelligentand wise,follow its dictates. Would you answer the requirements of the Gospel; cultivate your minds and affections; discipline your appetites and affections; make yourselves sensible of the hostility which rages between the sensual and the virtuous man in the same heart; between the depravity contracted in following the world and the benevolence enjoyed by following reason, conscience, revelation and truth. Suffer not your minds to become carnal and stupid, but keep them alive and open to the general language of nature, to the beauties around you which constantly proclaim the God, who is the source from whence they spring. Be filled with gratitude and love. Make your religion not the fear and degradation of your minds, but their dignity, their delight, their enlargement, and their glory. So conceive of God, of his works, of his word, and of his designs, that religious meditation shall not make you querulous, intolerant and malignant, but shall bind your affections still closer to mankind; shall unite piety with philanthropy; and shall be the sweetest solace of your souls both in activity and retirement, both in this world and the next.

GOD'S CARE OF THE TONGUE.

'What care' said an ancient Jewish rabbi, 'has not the all-wise Creator bestowed on the chief organ of speech. All the other principal members of the human body are situated externally and that either upright or pending. The tongue alone is placed internally and in a horizontal position, that it may remain quiet and steady. Nay, that it might be kept within its natural bounds, he has encompassed it with two walls; one of ivory, the teeth, the other of softer substance, the lips. Further, to allay its intense ardor, he has surrounded it with an over-, whelming rivulet, the salivary glands.—Yet notwithstanding all this divine care, what mischief does it do! How many conflagrations does it raise! What destruction does it cause.

How descriptive and true are the words of the Apostle James. 'The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell.' 'The tongue can no man tame,' but it can be tamed, and controled, and sanctified by God. His grace can effectually subdue and sanctify this unruly member.—*London Weekly Visiter.*

ROBERT HALL'S FIRST SERMON.

He was appointed agreeably to the arrangement already mentioned, to deliver an address in the vestry of Broadmead Chapel. 1 Tim. iv. 10. 'Therefore we both labor and suffer reproach because we trust in the living God, who is the Savior of all men; especially of those that believe.' After proceeding for a short time, much to the gratification of his auditory, he suddenly paused, and covering his face with his hands, exclaimed, 'Oh! I have lost my ideas,' and sat down, his hands still hiding his face.—The failure, however, painful as it was to his tutors and humiliating to himself, was such as rather augmented than diminished their persuasion of what he could accomplish, if once he acquired self-possession. He was therefore, appointed to speak again on the same subject, at the same place, the ensuing week. This second attempt was accompanied by a second failure, still more painful to witness, and still more grievous to bear. He hastened from the vestry, and on retiring to his room, exclaimed, 'If this does not humble me, the devil must have me!' Such were the early efforts of him whose humility afterwards became as conspicuous as his talents, and who for nearly half a century, excited universal attention and admiration by the splendor of his pulpit eloquence. —*Greg.*

THE GOCD MERCHANT.

In the first place, the good merchant is scrupulously just and upright in all his transactions. Integrity, good faith, exactness in fulfilling his engagements, are prominent and distinctive features in his character. He is a high-minded and honorable man, who would feel a stain upon his good name like a wound, and regards with utter abhorrence every thing that wears the appearance of meanness or duplicity. Knowing that credit is the soul of business, he is anxious to sustain the integrity of the mercantile character. Accordingly, his word is as good as his bond. He stands to his bargain, and is faithful to his contract. He is like the good man described by the Psalmist,

> 'Who to his plighted vows and trust
> Hath ever firmly stood;
> And though he promise to his loss,
> He makes his promise good.'

He would rather at any time relinquish something of his lawful rights, than engage in an irritating dispute. He would rather be the object than the agent in a dishonorable or fraudulent transanction. When one told old Bishop Latimer that the cutler had cozened him in making him pay two pence for a knife not worth a penny, 'No,' said Latimer, 'he cozened not me, but his own conscience.'

Again. The good merchant is not in haste to be rich, observing that they who are so, are apt to 'fall into temptation and a snare,' and often make shipwreck of their honor and virtue. He pursues commerce as his chosen calling, his regular employment. He expects to continue in it long, perhaps all his days, and is therefore content to make small profits and accumulate slowly. When he first entered into business, he was determined not to be a drudge, nor be chained to the desk like a galley-slave, nor make his counting-room his home. He recollects that he is not merely a merchant, but a man; and that he has a mind to improve, a heart to cultivate, and a character to form. He is therefore resolved to have time to develope and store his intellect, to exercise his social affections, and to enjoy in moderation the innocent and rational pleasures of life. He accordingly sets apart and consecrates a portion of his time, his evenings at least, to be spent at home, in the bosom of his family. He will not, on any account, deny himself this relaxation; he will not, for any consideration, rob himself of this source of improvement and happiness. He is willing, if need be, to labor more years in order to obtain the desired amount of wealth, provided he can improve himself in the mean time, and enjoy life as he goes along.

The good merchant, though an enterprising man, and willing to run some risks, knowing this to be essential to success in commercial adventure, yet is not willing to risk every thing, nor put all on the hazard of a single throw. He feels that he has no right to do this—that it is morally wrong thus to put in jeopardy his own peace and the comfort and prospects of his family. Of course he engages in no wild and visionary schemes, the results of which are altogether uncertain, being based upon unreasonable expectations and improbable suppositions. He is particularly careful to embark in no speculation out of his regular line of business, and with the details of which he is not familiar. He is aware, that although he knows all about the cost of a ship, and can determine the quality and estimate the value of a bale of cotton, he is not a good judge of the worth of wild lands, having had no experience therein. Accordingly, he will have nothing to do with any bargains of this sort, however promising they may appear. He will not take a leap in the dark, nor purchase upon the representations of others, who may be interested in the sale;—fearing lest what is described to him as a well-timbered township may turn out to be a barren waste, and what appears, on paper, a level and well-watered district, may be found, on inspection, a steep and stony mountain, of no value whatever. He therefore deems it safest for him to keep clear of these grand speculations, and to attend, quietly and regularly, to his own business. Above all, he makes it a matter of conscience not to risk in hazardous enterprises the property of others intrusted to his keeping.

The good merchant, having thus acquired a competency, and perhaps amassed a fortune, is liberal in dispensing his wealth.

At the onset, he is careful to indulge in no extravagance, and to live within his means, the neglect of which precaution he finds involves so many in failure and ruin. Simple in his manners, and unostentatious in his habits of life, he abstains from all frivolous and foolish expenditures. At the same time, he is not niggardly nor mean. On the contrary, he is liberal in the whole arrangement of his household, where every thing is for use and comfort, and nothing for ostentation and display. Whatever will contribute to the improvement and welfare of his family, or whatever will gratify their innocent tastes, be it books, or engravings, or pictures, he obtains, if within his means, though it cost much; knowing that at the same time he may foster the genius and reward the labors of our native authors and artists, an estimable class of men, whose works reflect honor upon their country, and who consequently merit the patronage of the community. But whatever is intended for mere parade and vain show, he will have none of, though it cost nothing. He thinks it wise and good economy to spend a great deal of money, if he can afford it, to render home attractive, and to make his children wise, virtuous and happy. Above all, he never grudges what is paid to the faithful schoolmaster for their intellectual and moral training; for a good education he deems above all price.

Having thus liberally provided for all the wants of his household, the good merchant remembers and cares for all who are related to him, and who may in any way stand in need of his aid. And this aid is administered in the most kind and delicate manner. He does not wait to be solicited; he will not stop to be thanked. He anticipates their wishes, and by a secret and silent bounty removes the painful sense of dependence and obligation. He feels it a pleasure, as well as a duty, to help them; he claims it as his privilege to do good unto his brethren. He would feel ashamed to have his needy relatives relieved by public charity or private alms.

But our good merchant feels that he has duties, not only to his immediate relatives and friends, but to a larger family, the community in which he lives. He is deeply interested in its virtue and happiness, and feels bound to contribute his full share to the establishment and support of all good institutions, particularly the institutions of learning, humanity, and religion. He is led to this by the expansive and liberalizing spirit of his calling. It is, unfortunately, the tendency of some occupations to narrow the mind and contract the heart. The mere division of labor, incident to, and inseparable from, many mechanical and manufacturing pursuits, though important and beneficial in other respects, yet serves to cramp and dwarf the intellect. The man who spends all his days in making the heads of pins, thinks of nothing else, and is fit for nothing else. Commercial pursuits, on the other hand, being so various, extensive, and complicate, tend to enlarge the mind, and banish narrow and selfish feelings. The merchant looks abroad over the world, puts a girdle round the earth, has communications with all climes and all nations, and is thus led to take large and liberal views of all things. The wealth which he has acquired easily and rapidly, he is consequently disposed to spend freely and munificently. It has been beautifully said of Roscoe, the distinguished Liverpool merchant, 'Wherever you go, you perceive traces of his footsteps in all that is elegant and liberal. He found the tide of wealth flowing merely in the channels of traffic; he has diverted from it invigorating rills to refresh the gardens of literature. The noble institutions for literary and scientific purposes, which reflect such credit on that city, have mostly been originated, and have all been effectually promoted, by him.' In like manner, our good merchant encourages learning, and patronises learned men. He is particularly liberal in endowing the higher seats of education, whence flow the streams that make glad the cities and churches of our God.

The good merchant is, likewise, a munificent benefactor to all institutions which have for their object the alleviation of human wretchedness, and the cure of the thousand ills which flesh is heir to. He lends, too, a substantial support to the institutions of religion. He feels the need of them himself, and he understands their unspeakable importance to the peace, good order, and virtue of society. He thinks that he sleeps sounder, and that his property is more secure, in a community where the sanctions of religion are superadded to the penalties of the law; where the stated inculcation of religious principles and sentiments diffuses a healthy moral atmosphere, which, though unseen, presses, like the weight of the surrounding air, upon every part of the body politic, and keeps it in its place. Accordingly, he contributes cheerfully and liberally to the support of public worship, and moreover, as Fuller says of the good parishioner, 'he is bountiful in contributing to the repair of God's house, conceiving it fitting that such sacred places should be handsomely and decently maintained.'

Rev. A. Young.

LONDON.

From a Sermon preached by the Rev. John Harris, author of 'Mammon,' 'the Great Teacher,' &c., December 6, 1836, entitled the Christian Citizen.

Is there a place whose influence is such that it can make itself be heard by all the governments of the civilized world, and whose voice is respected wherever it is heard? That city is London. Is there one place, more than another, which, to all these advantages, adds the power of giving the Gospel to the earth? Still, that place is London—the metropolis of Christianity. Politically, it stands related to about a sixth part of the human race; to an extent of territory on which the sun never sets. Commercially, it has access to every part—it has the ear of the world;—while its resources of wealth and moral influence are equal, under God, to an attempt at the evangelization of the whole.'

The author's view of the spiritual condition of London, is not more appalling than true. The picture, indeed, is vivid; but its groupings are taken not from imagination, but fact.

'One of the most affecting pages in the book of the world, is that which presents to the eye of the Christian a tabular view of its religious state. If we suppose, according to the usual estimate, that the inhabitants of the world amount to 800,000,000, then the whole in round numbers, may be thus divided:—Pagan, 482,000,000; Christians, 175,000,000; Jews and Mahometans, 143,000,000. Oh, what shame should cover the Christian church, that such should be the state of the world—of Christ's world—1800 years after he has died for its redemption! More than three-fourths of the human race in ignorance of him, or in avowed alienation from him! But there is a fact, which should be felt by every Christian inhabitant of this great city, more deeply still—the fact that the religious condition of London forms a striking epitome of the religious condition of the world. Divide its 1,500,000 inhabitants, as we have just divided the population of the world—into three classes; let these be, the openly irreligious; the occasional and worldly attendants on the ordinances of religion; and the regular worshippers of God. Let the first class stand for the Pagan, and the second for the Jewish and Mahometan, and the third for the Christian division of the world, and you will find that the proportion which they respectively bear to the whole population of London, is about the same which those three great divisions respectively bear to the whole population of the world.

'For example, is more than one half the species Pagans? A distinguished metropolitan clergyman calculates the number of the lower classes who are living in London, in utter disregard of all religion, as half a million at the very least. 'But,' says a late writer, 'my impression is that the number is nearer 800,000,'

more than one half of the whole. Are three-sevenths of the remainder of the world's population Jews and Mahometans? About three-sevenths of the remainder of the population of London, rank as heterodox, inconsistent, worldly, professors of Christianity, a disgrace to the Christian name. Do only the other four-sevenths of the human race profess the Christian religion? The same small proportion of your city population—yes, and less than that, only about 300,000, a fifth of the whole are regular and orthodox worshippers. Appalling, then, as is the religious state of the world, it is, I repeat, still more startling to think, that the religious condition of London—London in the nineteenth century of the Christian era, in the third of the Protestant Reformation, of favored London, is just its epitome.

But do you ask for a brief description of the state of that first great division of 500.000 or 800,000, or, taking the middle number, 650,000 ungodly human beings? What is their state? It is a condensed mass of heathenism, which, if drawn out and diffused over a large space, in which it could be examined in detail, would amaze and alarm you into benevolent activity. What is their state? It is a concentration of depravity so virulent that it might suffice to inoculate a continent, a world with vice. What is their state? It is as bad as the most perfect system of evil which the tempter could devise, and keep in constant operation, with no other check than the feeble voice of human law, can make it. What is their state?—12,000 children are always training in crime, graduating in vice, to reinforce and perpetuate the great system of iniquity; 3,000 perons are receivers of stolen property, speculators and dealers in human depravity;—4,000 are annually committed for criminal offences; 10,000 are addicted to gambling; above 20,000 to beggary; 30,000 are living by theft and fraud. That this dreadful energy of evil may not flag from exhaustion, it is plied and fed with three millions' worth of spirituous liquors annually; 23,000 are annually found helplessly drunk in the streets; above 150,000 are habitual gin drinkers; and about the same number of both sexes have abandoned themselves to systematic debauchery and profligacy. Such is their ordinary state. Nay, it has grown worse while I have been describing it. Like the magic erections in Pandemonium, in addition to the 5,000 temples of drunkenness and vice already existing, other 'fabrics huge, rise like an exhalation.' The statistics of evil are ever on the increase.

But does not the return of the Sabbath form an exception to this state? It does, but an exception of the most fearful kind, for it consists in their state then being aggravated tenfold; 650,000 human beings then stand up and say, in the face of heaven, '*there shall be no Sabbath.* As far as the Scriptural observance of the day is concerned, *there shall be no Sabbath.* We will rest from our ordinary labor, only to toil in sin, the day shall be set apart to evil.' And in obedience to this fearful decree, issued as from the throne of wickedness, the temples of vice are early thrown open, and thronged with impious devotees; the press issues its weekly manual of slander and sedition, impurity and blasphemy! every minister of evil is then in full employ, aided by numerous helpers, called in for the occasion; in many districts, the ordinary market is quickened into the bustle and riot of a fair; the quiet of the week is broken up by the carnival of the Sabbath; the great volcano of iniquity heaves, and rises, and discharges its desolating contents into the country for miles around; every available form of art is pressed into the service of sin; the whole satanic system of depravity is in active and universal operation; and vice holds its saturnalia. Such is their Sabbath state.

When the Almighty would impress Jonah with the extreme depravity of Nineveh, he spoke of it as a gigantic personification of evil, which had actually come up, and obtruded to his very throne. But, were the guilt of the metropolis to be embodied, who could describe its colossal stature, its Titanic daring, and revolting aspect? When he would show Ezekiel the abominations of Jerusalem, he led him through successive chambers of imagery, on the walls of which were vividly portrayed all their dark and idolatrous doings. But were a similar representation of the abomination of London to be attempted, what is the emblematic imagery that would do them justice? Where are the colors dark enough, and the imagination sufficiently daring, to portray the guilty reality? There must be seen groups of demons in human shape, teaching crime professionally; initiating the young in the science of guilt, and encouraging their first steps towards destruction. There must be trains of wretched females, leading thousands of guilty victims in chains, and leading them through a fearful array of all the spectres of disease, remorse and misery, ready to dart on them. There must be theatres, with a numerous priesthood, pandering to impurity, and offering up the youth of both sexes on the shrines of sensuality. There must be splendid porticos, the entrances to which must be inscribed—*hells;* and on the breast of each of those entering, must be written in letters of fire, *hell.* There must be a busy Sunday press, worked by the great enemy himself, in the guise of an angel of light; and despatching myriads of winged messengers in all directions, on errands of evil. There must be infidel demagogues, 'mouthing the heavens,' and gaping crowds admiring the skill that blindfolds them for destruction. There must be gorgeous palaces in which death and disease shall appear holding their court; in which busy hands shall be seen distributing liquid fire to crowds of wan and squalid forms; and each of those palaces must be shown standing in the midst of a jail, a poor house, a lunatic asylum, and a cemetery, all crowded, and leaning over the mouth of the bottomless pit. And over the whole must be cast a spell, an all encompassing net work of satanic influence, prepared and held down, and guarded by satanic agency.—And, to complete the picture, three hundred thousand Christians passing by without scarcely lifting a hand to remove it.

FOR THE REGISTER AND OBSERVER.

FAMILIAR EXTRACT.

'Lay not up for yourselves treasures upon Earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in Heaven; &c. For where your treasure is there will your heart be also.'

I think my dear Ed——d we shall overcome the fear of death entirely, if we think of it as a sleep—a refreshing sleep. You may bear in mind perhaps the pleasant saying of Dr Watts. 'Death is as necessary to the constitution as sleep—We shall rise refreshed in the morning' i. e. our nobler faculties shall expand and come to full maturity in a richer clime than ours. You know when we are tired, 'tis grateful to throw ourselves upon our couches and take refreshing slumber?—ought it not thus to be with death?—when the business of this world is over and we lay our loves and wishes, hopes and fears at the feet of our Redeemer, we may comfort ourselves and take our needful rest—and if our day's work has been a pleasant one—our rest will be sweet.

There surely then will be no need during the day, of undue anxiety on our part—all will be conducted well! for the Great Light which illumines our way, has promised to be our Guide, and if in the forenoon, transient clouds should darken the face of our summer sky, I know not why our humanity need be disturbed—for He who never spake in voice, has told us to cast the burthen of our sorrows upon Him and He will bear them! because He loves, He does chasten, to render the evening of our day more sweet, and our final rest more sure.

But if one of the first and earliest blessings we received—one which we had hailed at the commencement of our pilgrimage, when we felt we stood alone in its cheerless solitude, and needed the support and rest to which our affections clung—if this beloved object I say—whether father or mother, sister friend or brother was suddenly wrested from us, and all our bright hopes crushed in the very portal of their existence, shall we inflict unnecessary punishment upon ourselves by useless repinings? The friendly admonition was in good time—we had forgot the day of our life was fast wearing away and that the night was at hand. We had much to do to finish our appointed work. The moth and rust of earthly love and selfishness had cankered in our hearts—and we had laid up our treasure here. Therefore God took from us what was not worthy our keeping—to awaken us to ourselves—the bitter draught was prepared for our healing, and shall it not have the desired effect?

* * * * * * * *

If it was a child that was taken away, God knew how much of evil, He could save that little one. He knew the trials, and cares, and feverish anxieties, of the toilsome day, and took him at early dawn, and shall we grieve? rejoice, rejoice rather that he has gone to rest so early!—before a thought of impurity might stain his heart, or blush of shame crimson his innocent cheek, God saw and took pity upon him. He took him to his gracious arms before he even knew his young existence here—before sin and care entered to defile the soft sanctuary within—before his infant heart knew ought of evil, or his little breast felt its pangs,—he was taken—safe lodged in a Heaven of love,—set free—early set free to taste the riches of the paradise of God!

* * * * * * * *

We surely then cannot mourn for those who are gone! although the voice in our own loved circle may attest the fact that another signature has been added to the heavy bills of mortality, we shall not grieve for its adfixture!—'Tis a voice dark and chilling to us—but life and glory to them. They are gone to be happy before us. Holy and blessed, the bitterness of death is passed—and 'ages of happiness' are bursting in the soul. They shall walk like Hezekiah softly, but brightly all their days—they shall taste the pure water of life and drink to repletion of their desires.

* * * * * * * *

Since then the treasure of our affections is no longer here, cannot we say that our work is half done. We shall soon pass the meridian of life, and our day cannot be long—we will hold ourselves therefore in readiness for the coming twilight of the grave! The summons, come when it may, shall find us prepared! We are content to wait till old age, the coming evening of life, or go at an earlier hour—for this is our solace and hope—hope which has stayed us in the past—the glorious hope, that through Christ, our rest is sure.

* * * * * * * *

Adiew my beloved Ed——. E. L. P.

FOR THE REGISTER AND OBSERVER.

THE MISSION OF MOSES.

[Translation from Schiller.]

The establishment of the Jewish state by Moses is one of the most remarkable transactions which history has preserved, important on account of the strength of intellect whereby it was put into practice, and still more so for its consequences upon the world, which endure even to this moment. The two religions which rule the larger part of the inhabited world, Christianity and Islamism, both rest upon the religion of the Hebrews, and without this, there would never have been a Christianity or a Koran.

Indeed, in a certain sense it is indisputably true that we owe to the Mosaic religion a great part of the refinement which we enjoy at the present day. Since through it a precious truth, which reason, unaided, would have found only after a long investigation, was previously dispersed among the people, and was so long retained among them as a subject of blind belief, till it could finally be matured in the meanest minds into an idea. By this means a large part of the human race were spared those mournful errors to which the belief in many Gods must at last lead, and the Hebrew state enjoyed the peculiar privilege of not having the religion of its wise men in direct contradiction with the religion of the people, as was really the case among the civilized heathen. Regarded from this point of view the Hebrew nation must appear to us as a people of inportance in universal history, and all the wickedness which we are accustomed to charge upon them, and all the efforts of a witty genius [Voltaire] to detract from them will not hinder us from being just towards them. The unworthiness and reprobation of the nation cannot destroy the exalted merit of its lawgiver, nor in the least degree impair the great influence which this nation with right maintains in the history of the world. We must value it as an impure and common vessel in which nevertheless something very costly is preserved. We must honor in it the channel, unclean though it was, which providence chose to transmit to us the noblest of all possessions,—truth, but which was broken as soon as it had fulfilled its purpose. In this manner we shall be equally safe from imposing upon the Hebrew people a value which it never has had, and from depriving it of a merit which cannot be disputed to it.

The Hebrews, as is well known, came to Egypt as a single nomade family, which did not comprise more than seventy souls, and there first grew to a people. During a period of about 400 years, which they passed in this land, they increased to nearly two millions, among whom were numbered six hundred thousand capable of bearing arms, when they left this kingdom. During their long abode they lived separate from the Egyptians, separated as well by the peculiar dwelling place which they inhabited, as by their nomadic character which made them the aversion of all the natives of the land, and excluded them from all participation in the civil rights of the Egyptians. They governed themselves after the nomadic manner—the father the family—the scheick the tribe, and in this way made a state within a state, which at last by its enormous increase aroused the anxiety of the king.

Such an isolated mualtitude in the very heart of the empire, unemployed, on account of its nomadic life which bound it very closely together, but had indeed no common interest with the state, might become dangerous by a hostile irruption, and be readily tempted to take advantage of the greaness of the state, of which it was an idle spectator. State policy therefore advised that it should be sharply watched, and employed and a dimunition of its numbers devised. Therefore they oppressed it with heavy labor, and as they learnt in this manner to make it really profitable to the state, so self-interest now united with policy to increase its borders. Inhumanly was it compelled to public soccage (land service,) and committed to the care of particular overseers to drive and ill treat. This barbarous treatment still did not hinder it from extending yet wider. A sound policy would naturally have led to its distribution among the other inhabitants, and to its admission to equal rights with them, but this the general aversion which the Egyptians cherished to it did not admit. This aversion became still increased by its necessary consequences. As the king of Egypt granted to the family of Jacob the province of Goshen (or the eastern bank of the lower Nile) for a residence, he had hardly thought of a posterity of two millions which should have a place there. The province also was not probably of any very great extent, and the gift was indeed sufficiently generous if it had had reference only to a hundredth part of this posterity. Since therefore the dwelling place of the Hebrews was not enlarged in like proportion to their population, they must have lived closer and closer with each generation, till at last they were crowded into the narrowest space, in a manner in the highest degree prejudicial to health. What was more natural than that consequences should follow which in such a case are unavoidable—the greatest uncleanliness and contagious disorders? Here indeed was the first foundation for that evil which has continued peculiar to this nation even to modern times, but it must then have raged to a frightful degree. The most fearful plague of this climate, the leprosy, originated among them and descended through many generations. The fountains of life and of generation were for a long time poisoned by it, and from an accidental evil there finally originated a perpetual constitutional disease. How common this evil was, appears evident from the multitude of precautions which the lawgiver has made against it. And the concurrent testimony of profane writers, Manetho of Egypt, Diodorus of Sicily, Tacitus, Lysimachus, Strabo and many others, who knew almost nothing of the Jewish nation except this epidemic disease of the leprosy, testify how general and how deep the impression of it was among the Egyptians.

This leprosy likewise, a natural consequence of their confined abode, of their poor and scanty fare and of the ill treatment which was practiced towards them, became again a new cause of it. Despised at first as herdsmen, and avoided as foreigners, they were now shunned and abhorred as infected persons. To the fear and aversion which was always cherished against them in Egypt, was now joined a deep repelling contempt. Against men whom the wrath of the Gods thus marked out in so fearful a manner, the Egyptians thought every thing was allowable, and did not hesitate to deprive them of the holiest rights of humanity.

No wonder that this barbarity against them arose to such a pitch, that the consequences of their savage treatment were visible and that the Egyptians jeered, and imposed upon them still more severe inflictions, on account of the misery to which they themselves had subjected them.

The bad policy of the Egyptians knew not how to rectify the error which it had committed, otherwise than by a new and a greater one. Since notwithstanding all its oppression it did not succeed in stopping the sources of the population, it then betook itself to an equally new and miserable resource, it caused the male children to be strangled at birth by the midwives. But thanks to the kindlier nature of men! Despots are not always well obeyed when they order detestable actions. The midwives in Egypt knew how to despise this unnatural command, and the government could not effect its violent measures otherwise than by forcible means. Hired murderers passed through the dwellings of the Hebrews on the royal order, and put to death in the cradle all the males. Thus indeed the Egyptian government might in the end accomplish its object, and if no deliverer presented himself, have seen the nation the Jews in a few generations entirely destroyed. *(To be Continued.)*

FOR THE REGISTER AND OBSERVER.

JEWS. ARE THE TEN TRIBES LOST, OR MISSING?

The supposition that the Ten Tribes are collectively extant in some unknown region, a nation *incognito*, mysteriously preserved in secret till the time of the restoration shall come, is a fantastic reverie of the Jewish Rabbies, having no better foundation than their misinterpretation of their own prophecies. The notion is, indeed, as old as the second book of Esdras, the author of which has not failed to make use of this favorite idea in one of his apochryphal prophecies. Dr Boudinot appears to have been greatly biassed by accidentally stumbling upon this passage. That the Ten tribes never returned into their own country by virtue of Cyrus's edict, is maintained, indeed, by St Jerome; but even Mede deprecates this 'foolish notion,' as Dr Allix justly styles it. The language of the New Testament,* to say nothing of that of the First book of Maccabees,† clearly proves that the restored Commonwealth of the Jews virtually comprehended the twelve tribes. To the twelve tribes of Israel were the Apostles commissioned to bear in the first instance, the glad tidings. Jewish emigrants and settlers there were in all the surrounding countries; but it was by choice that they remained 'dispersed' among the Gentiles. When Ptolemy Philadelphus sent for a copy of the sacred writings of the Jews, in order to have them translated into Greek, they were accompanied by a letter from Eleazer the high priest, in which he expressly says,—'We have also chosen six elders out of every tribe, whom we have sent, and the law with them.' And Josephus tells us they were seventy-two in number.‡ The Ten Tribes, then, are no more lost and missing, than are the whole Twelve; and the hope of Israel is in no respect whatever implicated in the origin or destiny of the American Indians.

* See Acts xxvi. 7, James i. 1.
† 1 Maccab. v. and xiv.
‡ Josephus Antiq. B. xii. C. 2.

FOR THE REGISTER AND OBSERVER.

SKETCHES OF THE DOCTRINES OF THE NEW CHURCH. No 5.

In the preceding sketches, we have spoken of the doctrines of this Church which relate to the Bible, to Life, to the Spiritual World, to Heaven and Hell; in this, which is the last, we shall endeavor to exhibit our views of the true object of worship; and it is indeed his view of this subject, and his relation to it, which determine the whole of every man's belief, religion and life. This doctrine is called, in the language of the New Church, the doctrine of the Lord.

There are texts in the Old Testament which speak of the promised Messiah as a divine person. There are also texts in the New Testament, which speak of Jesus Christ as God; thus he says, he is 'one with the Father,' and, 'Before Abraham was, I am,' implying an eternal existence, and using a phrase 'I am,' which means nearly the same thing as Jehovah; and 'he who has seen me has seen the Father.' On the other hand, there are texts which speak of him as distinct from the Father; as inferior to Him; as obedient to Him; as seeking help from Him; as, in one case, fearing that God had forsaken him; as liable to some of the infirmities of human nature, and suffering exquisitely its sorrows, and passing through humiliation and agony to death.

The Christian church has always endeavored to reconcile these apparently discordant passages. And every shade of opinion has been adopted, from the heresies rejected by the orthodox because they confounded all distinction between the Father and the Son, to the system which regards our Savior as man only, although guided and strengthened by divine influences. The New Church goes to neither of these extremes, nor does it stand upon any part of the ground between them, which has yet been occupied. What its doctrine is on this subject, we will endeavor to state.

From his early innocence man fell away; and the world gradually became more and more subjected to evil influences; because, although no son is punishable for the sin of his father, yet every sin committed strengthens the tendency to sin in him who commits it, and this tendency together with all those which make up the character, are transmitted by every one to his children and their children. The tendencies to sin had thus accumulated, until the human character was corrupted to its core. Then Jehovah descended, and assumed a natural humanity; taking it from Mary, and with it, all possible tendencies to sin. But these, as they successively came up, and became temptations, were resisted; none of them being indulged, but all overcome and subdued. As these were subdued, the assumed humanity was successively glorified or made divine; the natural humanity being made one with the divine within, by the entire denial of indulgence to that sin which constituted the opposition and the distance between them. And, at the last, by overcoming in the final temptation of the cross, a submission to which was opposed by every earthly and natural feeling, the work was accomplished.

This work was the work of redemption. Not merely because an example was thus set which he who follows will be saved; but because man was thus actually redeemed from a bondage unto death and hell. The natural humanity is that alone which infernal influences can assail; so it is that alone in which and by means of which they can be resisted. Therefore infinite mercy assumed this natural humanity; it was 'tempted of the devil;' it was assailed by infernal influences through those inherited tendencies to sin which are *their* instruments; it was tempted and assailed as we are, and by the same enemies; and then these enemies were overcome, were forever overcome, by the power within. They were overcome but not destroyed; they were reduced to subjection; they were made to be forever the instruments of God for good. Their life is to do evil; but they can no longer do evil which man cannot resist; the good influences by means of which the mercy of God reaches man can now meet them with equal power, and no man can ever become their slave, unless he voluntarily and freely makes himself so; and this he does by willing to do evil rather than good. Thus is redemption universal; and all men may be saved if they will; but salvation is not universal; for none are saved but those who resist the evils which bring condemnation, and which the laws of God point out; and all are left free to choose whether they will obey the laws or refuse obedience.

While our Lord was on earth, he spoke only in his assumed natural humanity; and in temptation, and during the sorrows and pains of the warfare with those dispositions to sin which belong to natural humanity, the Father did indeed seem separated and remote; and He was invoked and prayed to as one who was afar off. So too the Lord ascribed his wisdom, his instruction, and his works of power and mercy, to the Father; for they were the wisdom and the works, not of the natural and assumed humanity, but of the divine within.

In Jesus Christ, therefore, dwelleth the fullness of the Godhead, bodily. And in Him is a Trinity, which is not however in any way or sense, a Trinity of persons. What this trinity is, may perhaps be best understood from the trinity which exists in man. The declaration, that man was made in the image and likeness of God, is not a mere poetical phrase. The created humanity is the reflection and the representation of the creating divinity. Let us now look at this created humanity. There are three things all equally indispensable, if we would form a distinct idea of a living man. One is, a soul, as the living essence within, which no man hath seen nor can see; then the body, as the living instrument of the soul, for if we give up all idea of a body,—the material body here, the spiritual body hereafter,—we can have no distinct idea of a *man*. But we must go yet farther. If we then have no idea of any *action*, we have no idea of a *living* man. If we suppose a perfect cessation of all thought, all feeling, all motion, and the play of the lungs has stopped and the heart is still,—certainly we have not before us a *living man*. So true is this, that *action* and *life* have become almost synonymous words. Thus, there are three essentials to a living natural person; and these are soul, body, and action. These three represent, and, by their analogy, illustrate the three essentials of the infinite Divine Person;—the Father, Son and Holy Spirit. In man these made one; so do they in God. When we think of, or speak of, approach or fly from a man, it is not his soul alone that we deal with or think of or speak of; but the whole man, as we see him, hear him, know him. So too, the New Church knows only one object of worship;—our Lord and Savior Jesus Christ, who is Jehovah God, our Father in the Heavens.

MR NORTON'S WORK ON THE GENUINENESS OF THE GOSPELS.

To the Editor of the Christian Register.

Sir,—I wish to express the great satisfaction which, in common with others, I have experienced in the perusal of Mr Norton's recent important work on the *Evidences of the genuineness of the Gospels*;—a work of that importance as regards its subject, and that thoroughness as regards its execution, that we are allowed to congratulate the world on the appearance of what must be a standard work in Theology. What strikes me as particularly remarkable in respect to it, and which I hasten to suggest to the notice of your readers, is that it is a work within the reach of all intelligent readers; it is not for theologians only; it will not interest scholars alone, but any person who reads serious books at all, will find pleasure as well as instruction in its perusal. This, I confess, was unexpected to me; it is contrary to the general expectation. It is commonly taken for granted that a work on such a subject, demanding so much learned research, and written by so learned a man, must be fit only for students and divines. But it is not so. With singular judgment and skill, the author has conducted his argument with such clearness and simplicity, and has so completely disencumbered it of all technical learning which might hinder the progress of an English reader, that no one need be deterred from undertaking it. I state this distinctly, because I doubt not that many are likely to leave the book unopened, who, if aware of this fact, would read it eagerly and with delight. They will find that what concerns scholars only has been so disposed of as not to interrupt the course of a common reader. They will admire the ease with which real learning does its work without parade or pedantry, and quietly places the result of its researches within the reach of all. Hence, some have been disposed to complain that there is not a fuller citation of authorities, so as to make a stately display at the bottom of the pages, and some have wondered to find themselves reading with avidity, a book which they had fancied must be dry and hard. This we esteem very high praise.

Let all intelligent readers therefore understand, that this is a book for them. Let all who would know with certainty the grounds of their faith, study it. They will derive from it a satisfaction which few works can give. They will find themselves led on by a train of lucid and powerful argument, without embarrassment or digression, as through a beautiful geometrical demonstration, to a conlusion on which their minds will repose with the same sort of calm assurance as on that of the mathematician, while a variety of curious illustrations relieve the attention as well as strengthen and adorn the argument. And if they take pleasure in fine forms of language, if they enjoy precision, compactness, and vigor of expression, paragraphs of well chosen and well arranged terms, in which nothing is superfluous but every word tells,—they will here enjoy that pleasure in unusual perfection.

This is not the place to enter into any analysis of this volume, or to discuss any of the subjects suggested by it. My purpose is simply to call attention to it, by some expression of my sense of its merits. It should be added however, that it is but the first volume of a work which is to consist of three; being, as the author remarks, 'in its nature an independent work, and might have been so published, had not others been intended to follow.' The introduction is occupied with the statement of the question, in which the circumstances in modern theology which call for such a work are narrated, and the course of inquiry to be pursued is indicated. The treatise follows in two parts, devoted to the discussion of the two propositions.

1st. That the Gospels remain essentially the same as they were originally composed.

2d. That the Gospels have been ascribed to their true authors.

Then follows, occupying more than half the volume, a number of learned dissertations, illustrative of the main argument or discussing auxiliary questions, under the modest name of 'Additional Notes.' They are most of them, in fact, Treatises, indicating laborious and extensive research, and wrought out with patient and thorough argument. We cannot easily acquiesce in the justice of assigning to them so humble a name and so inferior a type. We hope to see them yet published with a more appropriate title and in a more imposing form. We are inclined to say to them, 'Friends, come up higher.'

Our country and the times are to be congratulated on the appearance of this ripe work of a diligent and acomplished mind. It is most seasonable and welcome. It never can lose its value. E. N. T.

CHRISTIAN REGISTER.

BOSTON, APRIL 8, 1837.

FAST DAY.

The experience of another year has deepened in many minds the unfavorable impression with which this day has long been regarded. The multifarious abuses of the occasion were perhaps never so glaringly conspicuous—at least in this city and its vicinity—as on the last anniversary. From earliest morning till midnight—not excepting even the hours when the more serious minded were assembled for public worship—the city was full of confusion and noise. The tear of contrition could not fall in peace; nor the breathings of penitence ascend without interruption.

So far from there being any thing external in the complexion of things on that day to assist and invite to sober reflection, and proper humiliation—the whole scene was the most opposite to such a spirit. A stranger, who knew not that a solemn proclamation from our chief magistrate had set apart that particular day for the most serious reflections and duties that can occupy the sinful children of men, would have supposed that he had fallen upon a day of rejoicing, and summoned up within himself the genial holiday spirit, as he walked out to join in the general hilarity.

The engines dragged along with shout and song; the Common alive with sportive bands; the vehicles of every name rattling over the pavement; the thronged hotels; the merry groups at corners; the long trains of young and old in their holiday attire promenading the streets—all gave signs of the *Festival*, and were indeed a sad cross to those, who, *obedient to the law*, or impelled by a devout spirit were inclined to *solemnize a Fast.*

The day to say the very best of it—to a *few* had some virtue in it; to more was a hard, unnatural and unprofitable day; to more still an unmeaning day—and to the mass a *high* day—the direct opposite to a season of *fasting* and *humiliation.*

We would be among the very last to let go our hold of any old institution, that had once had virtue in it, but was generally thought to have served out its time, so long as there appeared any hope for it or any sign of vitality in it. But we do believe that this is not the case with our annual Fast day.

Improve the religious character of our people even as much as may be, and still we shall not make the case any better with this old institution. *It is not our way*—it will not agree be New England's way, to attach piety and religious impressions to times and seasons arbitrarily set apart.

For the *Sabbath*, on the contrary, we have hope—nay firm confidence, and can preach and pray for its rational observance and devout consecration: and, though it be presently much abused, can cherish the conviction, that, as it is *all the day* that is needed—for fasting or for thanksgiving, for the culture and expression of all the emotions becoming the true Christian—so that *it is necessary* absolutely, indispensably to the spread and even to the existence of true religion among a people.

But the annual Fast might be let go, and all that we hold sacred be safe as before—aye *safer*—if so be that industry is better for man than idleness—if regular engagements of duty are more conducive to the interests of society than profligacy, intemperance and waste—if sincerity is nobler than hypocrisy,—if so be that such a Fast as God has chosen be one of the spirit and for the unceremonious exercise of the benevolent affections, rather than one of external disfigurement and conventional gloom—or, in fine, if the Fast which Jesus commended be different from that which our government chooses to perpetuate.

Our Annual Fast, indeed, seems to us very like an occasion of stumbling, and rock of offence to multitudes; and out of pure zeal for our Father's House, for the honor of the Church, for the perfect sincerity of all our laws and public observances; we cannot but most earnestly hope that the day will very soon be known only in history—where alone it will appear venerable as it ought.

Of course we do not in these remarks, intend to touch the question of the propriety of *special* public Fasts. On the contrary, there is something in our estimation really solemn and unequivocally salutary in the observance of a season of humiliation, when some unusual public calamity has prepared the hearts of the community to crave the appointment of the solemn day.

But the voice which calls for a Fast, of all things in the world, should be *vox populi*, or it will not be *vox dei*—and the occasion, so far as the people are concerned, will be altogether invalid and worse than in vain. The proclamation of the chief magistrate should be in this thing certainly, but the interpretation of the general heart, or it may call with a louder trumpet than that of Sinai 'to Fasting, to Prayer'—and the people will sit down to eat and drink, and rise up to play.

FRATERNITY OF CHURCHES. ANNUAL MEETING. MR BARNARD'S CHAPEL.

The most enthusiastic Christian Philanthropist could not have devised a mode of association for the highest objects of charity more beautiful and excellent—in theory at least—than the Benevolent Fraternity of Churches.

It throws its binding bond about the Churches themselves—while it spreads out the arms of our love, with hands not empty, to embrace the outcast and the miserable, in the streets and lanes of the city, to scatter freely among them the treasures of Heaven, to spread for them the Gospel feast.

The plan itself is a novel one, and perhaps not yet very generally understood. But it richly deserves to be studied, and one may easily prophecy that as it proceeds in its operations, it will continually gain new and generous friends, and, having a principle of vitality in it, that it will not be given up so long as our Churches remain true to each other and to God, or while the poor and the depraved are among us.

It stands open to none of the objections that are commonly urged against contributions for charitable objects.

It cannot be said in relation to it—as has often been said of missionary operations—'Let us begin to Christianize at home.' For this charity spends its efforts at our very doorposts, and diffuses Heavenly influences directly under our eye. Our own midnight repose is all the more safe and quiet for it; and the walk of our brothers and sisters and infants less beset with snares and perils in the street.

It cannot be said of subscriptions to it, as of pecuniary contributions for bodily necessities—

Our money may be misused, and worse than thrown away'—For every dollar that is cast into its treasury is expended in furnishing *moral and spiritual* instruction—and to this end, it is ours only to sow in faith—God himself is pledged for the harvest.

It cannot be said that the prospect of working any substantial reform in the moral condition of the poor is merely chimerical. For, who is there that does not value, above all price, the School and the Church, and the instructions of religion, for his own children—and found on these very things his strongest hope of their establishment in virtue, and their enjoyment of the highest of all honors and the best of all patrimonies—even an industrious and useful character and an unblemished fame.

And still less—can it be objected that the Ministry which this Fraternity supports is not needed—is not even absolutely indispensable to the security and best interests of our City. For lamentable proofs of its necessity stare us in the face at every turn. It is indeed but too true that our beloved city—the metropolis of glorious and free New England—the pride of our country—our fondest boast, at home and abroad—the Paradise of the Church militant—numbers thousands among its inhabitants who are out of the pale of any Church—thousands who scoff at religion and an hereafter—and thousands still, who are in the very gall of bitterness. Yes—even here—where there are numbers, wealth, influence on the side of the Church—amply sufficient—were there only a corresponding zeal and love—to rain down influences of truth and peace and holiness, copious and constant as the summer's dews, upon all the waste and desolate hearts within our walls. Surely it ought not to be told amongst us, that even *one* in all the environs of the city, has lived wounded and famished in soul, and died in black despair, for the want of a single drop of that balm of Gilead which might flow like a river down our streets, or of one ray of that warm light in whose meridian beams our children are basking.

As regards the *theory* of the Fraternity—we may safely challenge objections. We do not fear *them*, from thinking men. All that is to be really feared is ignorance and indifference.

But, in conclusion, one word in regard to the *practical operation* of the Ministry at large. We have already the most substantial and affecting proofs of its distinguished excellence and triumphant success.

Those who heard the eloquent and touching Discourse delivered in such a charming manner by our minister, Frederick T. Gray, on the evening of Fast-day, will need no word from any other source in confirmation of this fact. And those who did not enjoy that rich opportunity for freshening their kind sympathies, deepening their love of beneficent action—and strengthening their *hopes of society's renovation* by the genial and steady appliance of the Gospel—can not easily estimate their loss.

The result of the labors of the ministry, during the past year will speedily be presented to the public—and we hope that Mr Gray's Sermon will also be printed.

The prospects of the Fraternity were never, we think, so bright as at the present moment. And we rejoice to learn that more spirited efforts are about being made in several Churches for the increase of its funds.

MR BARNARD'S CHAPEL.

It is matter of regret that any circumstances, should have made it to be mutually thought expedient and necessary that the connexion between Rev. Charles F. Barnard and the Fraternity of Churches should be dissolved.

Mr Barnard has for several years devoted himself, with a zeal and love and disinterestedness, that could not have been surpassed by any Christian minister, to the spiritual interests of the Poor. He has done a work which is matter of admiration and gratitude to all by whom it is carefully surveyed. His objects, however, and his modus operandi were not coincident with the purposes and plans of the Benevolent Fraternity. His ministry—under the lead of circumstances—naturally took the from of a *Ministry* to the *Children of the Poor*. His work is therefore different from that of the proper ministry at large, in as much as it is considered that the latter is especially designed for *the Poor—old and young*—and to instruct them by regular Chapel services for the promiscuous assembly, and by the Sunday school, in addition, for the youth only—while Mr B. has both Chapel service and Sunday school expressly for children, and only incidentally and occasionally addresses adults.

The result of this separation will doubtless be ultimately of great benefit to the City—for the Benevolent Fraternity is thus enabled and compelled to establish another minister—and there will soon be three Chapels centres of good influences—instead of two.

To Mr B. we most sincerely wish eminent and lasting success. We hope *his* plan as well as the other will work well. The two institutions need not interfere—for they are both we trust of God.

THE GOOD MERCHANT.

This is the motto of a Sermon preached at Church Green, in Boston, on Sunday the 26th of March, on occasion of the death of that eminent merchant, and highly valuable citizen, WILLIAM PARSONS, Esq.

The liberal use which we have made of its contents in the Register of to-day renders superfluous any more common expression of the high gratification which its perusal has afforded.

SCHOOL LIBRARY.

The highly accomplished Author of *American Popular Lessons* has prepared for the use of Schools, a systematic Series of *reading* books, designed to suggest, and aid in the conduct of an *intelligent* method of instruction in preference to one merely mechanical.

The books are,

Primary.
1. Introduction to Popular Lessons.
2. American Popular Lessons.
3. Primary Dictionary.

Progressive.
4. Sequel to Popular Lessons.
5. Tales from American History.
6. Poetry for Schools.
7. Grecian History.
8. English History.
9. Biography for Schools.
10. Elements of Mythology.

These works have obtained the high approbation of some of the best scholars and instructers in our land, and have been already used with distinguished success in many Schools.

We have to some extent, examined her plan, and looked into the manner of its execution, and are of opinion that the Author has, in a very happy manner, provided a remedy for precisely the most pernicious and general defect that has marked our Common School Education.

Even her *Primary Dictionary* is calculated to teach children to *think*.

The Author, moreover, seems never to lose sight of the grand end of education, to develope life, freedom and love in the soul, and lay in an enlightened reason the solid principles of a noble, improving and immortal character. We have heard that her books have been sent for from the other side of the Atlantic.

They are for sale, we believe, at all the principal Bookstores in the city.

The writer has in view other works of the same character; which will carry on the intelligent objects of the books above mentioned.

AMERICAN SEAMAN'S FRIEND SOCIETY.

This Association has commenced efforts for the religious instruction of Seamen in twelve foreign ports, viz. Canton, Havre, Marseilles, Smyrna, Honolula, Rio Janeiro, Cronstadt, New Orleans, Batavia, Singapore, Lahaina, and Calcutta. In the first eight which are named, regular Chaplains are supported entirely by this society at an expense of not less on an average than $1000 per annum, including the expenses of chapels, &c. To this there is one exception, viz. that of Smyrna, where a part only of the Chaplain's expenses are paid by this Society. New Orleans is named in the foregoing, as a foreign port, though within the United States, as the chaplain there is supported by this Society. In Batavia, Singapore, and Lahaina, the Am. Sea. Fr. Soc. has engaged to pay the expense of whatever is done for sailors by the resident missionaries.

All these are noble enterprises in a cause which ought to be dear to every Christian's heart. Assuredly our mariners call loudly upon us, on every account to give them religious instruction. As Jesus found some of his best disciples and Evangelists among fishermen, so doubtless might the large band of sailors supply the church now with many of its brightest ornaments, and most efficient missionaries. The observant mind cannot but perceive that the Church in its onward career wants and waits for this class of our brethren, more than perhaps any other—be they bond or free—of pagan or of Christian blood.

MISS MARTINEAU.—We learn that Miss Martineau's 'Sketches of Society in America' is to be issued in ten weekly numbers, by Saunders & Otley, New York, and Weeks, Jordan & Co. at the Literary Rooms, in Boston. The first number will appear about the 22d April.

BOOK AND PAMPHLET SOCIETY.

The friends of this Society will be gratified to learn that Rev. Mr Dewey of New York has consented to preach the annual Discourse in behalf of its interests on some evening during the Election week in May next.

MR HOLLY'S SERMON.—A respected friend put into our hands a manuscript copy of a Sermon by the late celebrated Mr. Holly with permission to print it in the Register. The style is said to be very characteristic. There is great point and spirit in the Discourse, and we hope that no reader of the Register will regret the space it occupies in our columns.

THEATRICALS.—We have understood that the managers of the Theatre at Buffalo, N. Y. lately tendered the Orphan Assylum a benefit, which was promptly and respectfully declined.

Also that at Rochester, N. Y. a Corps of Actors from New York city, petitioned the Common Council for a license to perform and was unanimously refused. Several attempts in former years have been made to establish a Theatre in Rochester, all of which have signally failed.

OBITUARY.

[From '*The Good Merchant*' by *Rev. A. Young*.[

The late Mr WILLIAM PARSONS was born at Byfield, in this State, on the 6th of August, 1755. He was the son of the reverend Moses Parsons, the highly respectable clergyman of that town, and was one of eight children, three daughters and five sons, among the latter of whom was the late distinguished chief justice of this Commonwealth, himself too, for many years one of the pillars and ornaments of this church. After receiving a good education at Dummer Academy, he became an apprentice to an elder brother who was engaged in trade at Gloucester. Before coming of age, however, he entered upon the hard and perilous life of a sailor, which he pursued for five years, having the command of a vessel, and making many successful voyages. Like many other of our rich merchants, who were the architects of their own fortune, he took his first lessons in industry and enterprise amidst the hardships, privations and dangers of a sea life; than which, there is no better school for the development and exercise of intellectual and moral energy.

The adventurous navigator, with his hardy and weather-beaten crew, has always been the object of my unfeigned admiration and respect—there is required of him such watchfulness, such intrepidity, such nerve, such self-possession, and presence of mind. In seasons of alarm and danger he has no time to pause and deliberate. The lives of his crew and passengers often depend upon his deciding correctly upon the instant. A wrong order to the steersman,—and the ship is lost. The delay of a moment, when the storm is gathering,—and the squall rushes on and strikes the ship; and in an instant the canvas is rent from the spars, the cordage snaps like glass, the masts go by the board, and the vessel is left a helpless, unmanageable wreck. It is astonishing with what sagacity and far-sightedness the sailor discerns the coming of the distant squall. The landsman on board sees nothing. To his eye all is calm and tranquil. But the seaman sees it in the floating clouds and in the far-off ripple on the waves. He needs no barometer to tell him. He snuffs it, he breathes it, he feels it in every pore. Aye, and he is prepared for it. Calm, silent, imperturbable, he gives his orders as though he trod the solid land; he scuds before the gale, and safely weathers the storm. It is an arduous and anxious life, but a life of great excitement, calling forth high moral power, great courage, firmness, and self reliance.

In 1780, at the age of twenty-five, Mr Parsons quitted the sea, and married the lady who, for forty-seven years, by her congenial spirit and the similarity of her views, by sympathizing in all his benevolent feelings, and co operating in all his plans and deeds of charity, contributed so much to make his life tranquil and his home happy. In the same year he entered into business, and removed to this place, where he remained till his death, a period of fifty-seven years, actively engaged to the last in commerce and navigation, having now one vessel upon the ocean, and dying, at the age of eighty-one, the oldest merchant and ship-owner in the city.

Were I called upon to state, in a few words, the prominent traits in the character of this lamented man, I would mention his unbending integrity, his uncompromising adherence to truth and right, his conscientious regard for duty, his entire freedom from selfishness, his tender and comprehensive benevolence. These qualities shed a daily beauty on his life, and spread a sacred fragrance over his memory.

In the mercantile community no one stood higher than Mr Parsons;—his very name was synonymous with integrity. In all his transactions he was systematic, exact, high-minded, honorable. By a regular yet not slavish attention to business, he amassed a handsome fortune, which would have been much larger, had he made business the sole end of life, or had he not distributed his wealth, as he went along, with such a free and liberal hand. His losses, which at times were great, never disturbed his singular equanimity; he regretted them only as curtailing his means of doing good. To his honor it should be mentioned, that he never had a dispute with the numerous mechanics and laborers whom he employed. He might sometimes, indeed, think himself wronged, and perhaps say so; but yet he would pay the bill, and leave the man to settle the matter with his own conscience.

The wealth which he had thus honorably acquired, he spent in the most generous manner. He had an open heart and an open hand. Considering his first duty to be his own family and relatives, he gathered them under his wing, and overshadowed them with his love. His house was like a patriarch's tent, or the gathering place of a tribe. He was a sort of universal providence, remembering the forgotten, and attending to the neglected. The absent were not out of his mind, nor the distant beyond the reach of his care.

But his good feelings and charities were not confined within this circle, large though it was. The destitute, the sick, the afflicted, resorted to him for aid and solace, and never applied in vain.

'His secret bounty largely flowed,
And brought unask'd relief.'

Many individuals and families, here and elsewhere, have lost in him a friend and benefactor. They will miss his regular and systematic bounty. They will weep at the recollection of his kindness; they will rise up and call him blessed.

Was any new charity contemplated, any humane object set on foot in the city, Mr Parsons was one of the first to be applied to, to give it the sanction of his approval and the encouragement of his purse. And such applications, frequent though they were, he always attended to most cheerfully, and responded to most liberally, deeming it a favor that the opportunity was afforded him of doing his part in promoting a good object. I see many before me who can bear testimony to what I say.

His house was long the seat of a generous, but quiet and unostentatious hospitality, where there was nothing for display, but every thing for the comfort of his guests. His doors were open for his friends to enter at all times, and they were sure to be received with a cheerful welcome and a placid smile.

Mr Parsons was a sincere and conscientious Christian. His heart was animated by religious feelings, his character was formed under religious influences, his conduct was based upon religious principles. His unfeigned humility and unaffected sense of personal unworthiness, deterred him, for many years, from publicly professing that religion which he had always reverenced and loved, and which, through his long life, had been his guide, his support, his joy. But at last, at the advanced age of seventy, he came forward in this church,—as his eminent brother, the chief justice, had done thirteen years before,—and bore his testimony to the truth and value of the Gospel of Jesus Christ. I shall ever regard it as one of the most delightful circumstances in my ministry, that it was my privilege to welcome him to the table of the Lord. Never shall I forget his appearance, when, in the first year of my ministry, twelve years ago, he entered my study, bending with the infirmities of age, and with the humility and meekness characteristic of a true Christian, desired to be received to the communion of our church. He had sat for more than fifty years under the instructions of the eminent and worthy men who preceded me in this place;* yet it was reserved for me to enroll his name among the professed followers of Christ, and to dispense to him the symbols of a dying Savior's love. It was a touching sight, to behold this venerable man, bowed with the weight of seventy years, meekly seeking for this privilege, and reverently taking his place at the table of remembrance. Brethren of the church, can ye ever forget that scene? Brethren of the congregation, is not the example worthy of your serious consideration? Is it not the duty of all good men and sincere Christians to bear their testimony to the truth of our holy religion, and make a profession of what they believe and practise? Especially is it not incumbent on men of education, influence and high public station to lend the weight of their character and example to the support of the institutions of Christianity?

Mr Parsons was, for more than half a century, connected with this parish, and was one of its firmest friends and most steadfast supporters. He felt a deep interest in its welfare, and was always ready to do his part to sustain its character and increase its beneficial influence. Whenever pecuniary aid was needed, to promote its interests, he was one of the first to be called upon, and always met the call readily and generously. In the year 1813, at a time of great commercial embarrassment, when it was resolved to erect this church, besides lending the parish two thousand dollars without interest, he made them a free gift of five hundred dollars, the only donation that was made.

The ministers of this church have always found in Mr Parsons a kind and faithful friend. He was the model of a good parishioner, honoring them with his confidence and sympathy. His house was the minister's second home. For my own part, I can find no words that so well express the sense of the loss which I have sustained in his decease, as the words of Roger Ascham when speaking of the death of his patron. 'In the midst,' says he, 'of outward injuries and inward cares, to increase them withal, good Sir Richard Sackville dieth;—that worthy gentleman; that earnest favorer and furtherer of God's true religion; that faithful servitor to his prince and country:—a lover of learning and all learned men; wise in all doings, courteous to all persons, showing spite to none, doing good to many; and, as I well found, to me so fast a friend, as I never lost the like before. When he was gone, my heart was dead. There was not one that wore a black gown for him, who carried a heavier heart for him than I.'

My friends, he is gone to his rest, full of years, full of usefulness, and full of honors. As has been beautifully said of another, 'Death, which harmonizes the pictures of human character, found little in his to spiritualize or to soften. Kindness of disposition was the secret but active law of his moral being. He had no sense of injury but as something to be forgiven. The liberal allowance which he extended to all human frailties grew more active when they affected his own interests and interfered with his own hopes; so that however he might reprobate evil at a distance, as soon as it came within his sphere, he desired only to overcome it by good. Envy, hatred, and malice, were to him mere names,—like the figures of speech in a schoolboy's theme, or the giants in a fairy tale,—phantoms, which never touched him with a sense of reality. His guileless simplicity of heart was preserved by the happy constitution of his own nature, which passion could not disturb, and evil had no power to stain. He diffused the serenity of a good conscience and the warmth of unchilled affections through a large circle of relatives and friends who were made happy by his mere presence. Such was he to the last, amidst the infirmities which age had accumulated around him—the gentlest of monitors and the most considerate of sufferers.'†

'Of no distemper, of no blast he died.
But fell like autumn fruit that mellowed long;
E'en wondered at because he dropped no sooner.
Fate seemed to wind him up for fourscore years;
Yet freshly ran he on two winters more:
Till, like a clock worn out with eating time,
The wheels of weary life at last stood still.'

* Everett, Kirkland, Thacher, Greenwood.

† See the Preface to Serjeant Talfourd's Ion, which has been most unaccountably omitted in both the American editions of that splendid poem.

MASSACHUSETTS LEGISLATURE.

No business of much interest to the public was transacted by either House on Wednesday, the 5th inst.

On Thursday, being Fast day, there was no session.

In Senate, Friday, April 7.—*Bills passed to be enacted.*—To incorporate the Westfield White Lead Company; the West Sutton Literary Institute; the Proprietors of the Unitarian Meeting House in Greenfield; the Bemis Manufacturing Company; the Valley Mills; the Wessacumson Steam Mills; the Proprietors of the Evangelical Congregational Meeting House in Grafton; the Minot Manufacturing Company; and the North Falmouth Fishing Company.

In the House several bills were advanced various stages, but none of importance were finished.

In the Senate, Saturday, April 8. The resolves concerning Slavery came back from the House, that branch having non-concurred in the amendments made therein by the Senate; and, on motion of Mr Sage, the Senate receded from their amendments.

The bill relating to Common Schools was stricken from the orders of the day, passed to be engrossed, and sent down for concurrence.

In the House, the principal business was only of local interest.

The bill to restore the trial by jury in questions of personal freedom, passed to be engrossed, and was sent up for concurrence.

In the Senate, Monday April 10, the following bills passed to be engrossed.

Relating to private ways; to establish the Coasters' Bank; for a further geological survey of the Commonwealth; to incorporate the Goulding Patent Bale Rope Company; respecting inland Bills of Exchange; to incorporate the New England Cordage Manufacturing Company; and the Merrimack Coal Mining Company.

In the House on the 10th, the resolves relating to Slavery in the District of Columbia, and to the right of petition were passed, and sent to the Governor.

The bill concerning persons imprisoned for debt, and relating to bail, passed to be engrossed, and was sent up for concurrence.

Sundry bills of a private or local nature passed to be enacted.

The doings of the Senate on Tuesday were not of a nature to interest the public.

In the House, the following bills passed to be enacted:—Concerning County Commissioners; authorising school districts to establish libraries; in addition to an act to establish the Eastern Railroad Company; to authorise the Middleborough and Taunton Precinct to sell land; to establish the terms of the Probate Court in Worcester.

An engrossed resolve passed for a further geological survey of this Commonwealth.

A bill, to increase the capital stock of the Merchant's Bank was read a third time, and the question being stated on passing the same to be engrossed, the House was equally divided, and so the House refused to pass the same.

INTELLIGENCE.

We regret the melancholy duty of announcing the death of Kirk Boott, Esq., of Lowell. He died instantaneously at half past twelve on Tuesday, as he was stepping out of his chaise.—*Courier.*

Another Great Western Rail-road.—The Pennsylvania Legislature before its adjournment, passed a bill, which received the signature of the Governor, for the incorporation of two companies to construct a rail-road from Sunbury to Lake Erie, at the port of Erie, and a branch leading to Pittsburgh. Another company has been formed, for extending this rail-road to Harrisburgh, where it will unite with the Harrisburgh and Lancaster rail-road, which is nearly finished, and which unites with the Columbia rail-road, which is already in operation. This line of rail-roads, from Philadelphia to the Western waters, is a rival enterprise to the New York and Erie rail-road. Neither will bear any comparison in the facility of the route, or the richness of the country passed through, with our great Western rail-road leading from Boston to Albany and thence to Buffalo.

The Slave Trade.—The following is an extract of a letter dated Sierra Leone, Dec. 18, 1836.

The most recent captures of slave vessels are two which have just arrived here, made by the Rolla under the new treaty, and two by the Vestal, from the West Indies. The slave trade is carried on to a greater extent than ever, and all under the Portuguese flag. There have been sent into this harbor in the year 1836, 54 slavers, 44 of which are actually condemned. The Columbine has captured the Veloz, a large brig, with 508 slaves; she has arrived. The new Portuguese treaty will do little toward extirpating the slave trade; the only effective mode would be to declare it piracy. The slavers now in the rivers, where they embark their cargoes, have landed their slave decks, fittings, and irons, and will only ship them again when the slaves are on the beach, and arrangements have been already made with American vessels to bring these fitments of a slave vessel from Havanna, or Rio de Janeiro.

The U. S. Gazette says: In looking over a mercantile letter from Rio Janeiro, dated 15th January, 1837, we see it stated incidentally, that the number of slaves imported into that country, is 30 or 40,000 annually.

The Hingham steamboat General Lincoln, Capt. Beal, commenced running on Monday.

[Correspondence of the Journal of Commerce.]

Washington April 5th, 1837.—By the arrival of the Pioneer, from Vera Cruz, the government has received advices, which are well calculated to reassure the friends of Texas. The commander of the Pioneer, Lt. Tatnall, has reached this city, and, by him, official despatches have been, it is said, received in regard to the reception of Santa Ana, his prospects, &c. The details have not yet transpired, but Capt. Tatnall states that he was received by the citizens and authorities of Mexico, with every demonstration of enthusiastic attachment. Capt. Tatnall was with him a week, after he landed, and, during that time, Santa Ana received from the city of Mexico and other quarters the warmest congratulations upon his liberation and return.

The military preparations of Mexico, and the demonstrations of Gen. Bustamente in the vicinity of Matamoras, had reference to the state of things at home, and not to renewal of the war with Texas.

It was the general belief, at Vera Cruz, as well as at Mexico, that Santa Ana would soon be restored to power.

Macintosh's Portable Life Boat.—The hull of this boat is attached to a cilender, which answers the purpose of a gunwale, to keep the boat in shape. To the cylinder is a fixed cover, with a stop-cock, for inflating it by means of the mouth. There may be two or three cylinders attached in the event of one becoming injured. The whole being saturated with India rubber or any other known substance which will render it impervious to water, it will carry from twenty-five to thirty-persons, together with their baggage provisions, &c., floating with perfect ease over the most tempestuous seas—the contents being kept dry and comfortable. Its weight will not exceed 25 pounds, and can be rolled up in a small compsass, and carried in the hand. If two or three of these boats had been on board of the ill-fated ships Bristol and Mexico, in all probability not a life would have been lost.

These boats are peculiarly well adapted to the use of wreckers, as they may be constructed of such a size as to carry, with ease and safety from stranded vessels to the shore, from sixty to one hundred tons.

They may be used in the army with great advantage for various purposes, viz: in carrying troops amunition &c. across rivers and other streams. They are also susceptible of being thrown into the shape of tents, and are capable of affording the soldier a dry and comfortable bed on wet and marshy ground, as they are completely impervious to water.

Small ones may be made, with leggins attached to the bottom, weighing about three pounds, which may be carried in the pocket, and sufficiently large to contain one or two persons with their baggage. The leggins enable a man to walk with perfect ease in the water, and paddle himself ashore, or in any direction he pleases.

This invention has been tested in the Potomac, in front of the President's house, in the presence of the Secretary of the Navy, the Secretary of War, Major General Macomb, Commissioners of the Navy, Chief of the Engineer department, and others connected with the War and Navy Departments, who expressed themselves, we understand, highly gratified with the result.—*Washington Globe.*

The seat of government of Illinois has been established at Springfield, Sangamon county. The citizens of that place paid a bonus of $50,000 for the selection, the money to go to the erection of public buildings.—*Transcript.*

Pauperism in Massachusetts.—The Secretary's Report of the Returns of the Poor for the vear 1836, has been published by the Legislature. The following are some of its details:—The whole number of Returns is 204, leaving 101 towns which have neglected to make returns. The whole number of persons supported as paupers, in the towns which have made returns, was 5580. Of these 2716 were males, and 2864 females; 998 were married, and 2736 unmarried: 1203 had families, and 4377 had no families; 2560 are put down as temperate, and 1872 as intemperate. The amount of annual expense of Poor supported in Alms Houses, $100,812 30; amount of annual expense of Poor supported out of Alms Houses, $50,033 16—total, $150,345 46.

Returns were received from all the towns in Bristol County excepting Attleborough, Dartmouth, Easton, Mansfield, Somerset, Swanzey, and Taunton. In the 12 towns returned the number of paupers supported was 396. Of these 137 could not read or write. 158 are put down as temperate, 114 as intemperate, and 124 not stated. Amount of annual expense of Poor, supported in Alms Houses, $6,610 43; amount of annual expense of Poor, supported out of Alms Houses, $4,615 37; number of work shops 5, number of Insane 31; number of Idiots 11.

The earthquake of which we had information some days ago, by an arrival from Smyrna, is said to have destroyed the city of Jaffa—the ancient Joppa—and buried thirteen thousand of its fifteen thousand inhabitants among the ruins. If Jaffa has been destroyed, it is scarcely to be thought that Jerusalem has escaped, the distance being considerably less than a day's journey on horseback.—*Transcript.*

Singular Project.—We find the following in a late number of the London Morning Herald.

'A company is forming, the object of which is to fish up, by means of diving bells, the throne of pure gold of the Incas, which the Peruvians threw into the mineral waters of Coxamarca, on the approach of the Spaniards. The various attempts of the Spaniards to obtain this envied treasure have been ineffectual.'

Power of the Sun's Rays.—Mr McIntosh, who had occasion to descend in a diving bell for the purpose of laying the foundation of a sea-wall, found that the sun's rays so much converged by the convex glass which served as a window in the machine, as to burn the laborer's clothes, when exposed to the focal point and whilst the machine was twenty-five feet under water.

*** The Treasurer of the American Unitarian Association, acknowledges the receipt of Thirty dollars from the Ladies of the First Parish in Cohasset, to constitute their Pastor the Rev. H. G. O. Phipps a life member of the Association, and Thirty dollars from the Ladies of the Female Benevolent Society in Petersham, to constitute the Rev. Geo. R. Noyes a life member of the Association.

MARRIAGES.

In this city, by Rev. Mr Barrett, Mr Jesse Bird to Miss Sarah D Thwing.

At Charlestown yesterday morning, by the Rev. Dr Walker, Mr George B. Rogers, formerly of this city, to Miss Charlotte K. daughter of Edward Adams Esq. of C.

At Framingham, by Rev. Mr Barry, Mr John B. Bigelow to Miss Anna Dean.

In Keene, N. H. William G. Hunter, Esq. of Boston, to Miss Elizabeth J. daughter of Hon. James Wilson.

DEATHS.

In this city, Mrs Abigail, wife of Mr Jairus Pratt, 43.

Of consumption, Mr John R. Howe, 29.

On Sunday morning last, of apoplexy, Mr Johnathan Forbes, 57.

On Thursday evening, Mr Isaac D. Richards, 43.

On Thursday last, Mrs Sarah Cobb, widow of the late Samuel Cobb, Esq. 66.

Mrs Eliza N. Blake, 35.

In Hingham, on Wednesday last, Martin Lincoln Esq. aged 67, son of the late General Lincoln.

In Weymouth, Mr Ebenezer Kingman, 78.

In North Bridgewater, 8th inst. Mr Isaac Packard, 81.

In New York, 6th inst. Rev. Lewis Smith, Jr. Pastor of the German Reformed Church, 24;

In Mason N. H. Mr Oliver Elliot, 102 years, 6 months and 2 days—a soldier in the French war of 1756, and in the revolution.

In Lancaster, Pa. 17th ult. Rev. William Girling, Pastor of the New Jerusalem Church of that city.

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RICH POOR MAN. New supply received by a 1 WEEKS, JORDAN & CO.

SCHOOL LIBRARY.

To Instructors of Primary and High Schools.

The Author of American Popular Lessons offers to instructors a series of *reading* books designed for the use of Schools. These books are intended not merely to teach *reading* for reading's sake, but to suggest an *intelligent* method of instruction in preference to one merely mechanical. They attempt to communicate something of the knowledge of nature, to instil the principles of a right conduct from the earliest age, to furnish elements of true history, and to form a just literary taste. The books are:—

Primary.
1. Introduction to Popular Lessons.
2. American Popular Lessons.
3. Primary Dictionary.

Progressive.
4. Sequel to Popular Lessons.
5. Tales from American History.
6. Poetry for Schools.
7. Grecian History.
8. English History.
9. Biography for Schools.
10. Element of Mythology.

The Introduction to Popular Lessons,—is especially intended for the youngest class of learners. Its lessons are exceedingly plain, and systematically designed to please and inform children. It is illustrated by numerous cuts. This book is approved by the Public School Society of New York, and is used in their Schools.

American Popular Lessons,—is consecutive with the Introduction, and carries forward the learner to a further knowledge of the elements of morality, the manners of men, and the habits of animals. American Popular Lessons has been extensively used for many years, in town and country.

Primary Dictionary,—contains four thousand words in common use. It is intended to teach to *think* as well as to spell, and has been proved to be as useful as any book in the series.

Sequel to Popular Lessons,—is a first book of history. It regards history as a great lesson of morality, and constantly suggests the distinction between right and wrong.

Tales from American History,—form Nos. 9, 10, 11, of Harpers' Boy's and Girl's Library; the several volumes form an entire series, and may be used separately and singly, or in succession. No. 9 embraces the important history of Maritime Discovery, and the Life of Columbus. This work is strongly recommended by the best judges of elementary books.

Poetry for Schools;—is a series of Lessons on Poetry and Prose, fit for reading and declamation, and also comprising a brief system of rhetoric, and examples of English literature, from the age of Elizabeth to the American Poets.

Grecian History,—is the history of Greece, from a remote antiquity to the present time, and includes notices of the arts, laws and institutions of the Greeks, together with the Geography of Greece; it is illustrated by Maps and Engravings.

English History,—resembles the Grecian in its arrangment and execution, and attempts, in perspicuous details, to show the benefits of civilization and public virtue.

Biography for Schools.—This work is intended to furnish a series of virtuous examples from real life, by means of which young persons may be instructed in right action, by the genuine consequences of right and honorable conduct.

Elements of Mythology.—This work has been found highly useful in classical education.

These Books invite the examination of teachers. They have been approved by the best scholars in the country. The proprietor subjoins but one recommendation—a book condemns or approves itself. She takes the method of a Circular to give information to parents and teachers of the existence and design of the School Library. These books, without increasing its labor or expense, greatly extend the common course of education. They are printed in the most convenient forms, and are cheap, and of a durable fabric. The writer has in view other works of the same character, which will carry on the intelligent object of the books above mentioned.

The following notice of Grecian History is taken from the New York Evening Post:

'This work (Grecian History) is drawn up by one of the most able and sucessful writers of school books we have in this country; who, to a mind of enlightened and enlarged views, and to the stores accumulated by diligent and various reading, adds the faculty of happily communicating knowledge, and of accommodating her conceptions to the comprehension of immature intellects. If we were requested to point out the historical work in the English language best adapted for the instruction of the young we should fix upon this.'

This series of school books is sold by Mr. Roe Lockwood, Bartlett & Raynor, Howe & Bates and other booksellers in New York; and by the principal booksellers in Albany, Philadelphia, Boston, Baltimore and Hartford.

CHANNING ON SLAVERY.

PUBLISHED by JAMES MUNROE & CO. 134 Washington street.

We rejoice that Dr. Channing has spoken on this subject, for throughout the civilized world, his word is a word of power. No less could have been expected than that his manifesto against slavery should be worthy of himself. The mental independence implied in this publication is its chief characteristic—a merit which they may in some means appreciate who in addition to knowing the excitement created in the religious world of England by the alleged timidity of some of its representatives to the American brethren can form any adequate idea of the social difficulties involved in the agitation of the question of immediate emancipation in the very country where more than two millions of slaves are blended with the rest of the population and where slave holding has, more or less infected every rank.—*Christian Teacher, London, Oct.* 1836. a 15

THE HOUSEKEEPER'S BOOK. This day received, and for sale by JAMES MUNROE & CO., The Housekeeper's Book, containing advice on the conduct of Household Affairs, with a complete collection of receipts for economical domestic Cookery, carefully prepared for the use of American Housekeepers, by a Lady. a 15

RIPLEY'S NOTES.—The Four Gospels with notes, chiefly explanatory, designed for teachers in Sabbath Schools and Bible Classes, and as an aid to family instruction—by Henry J. Ripley, in 2 vols—just received by JAMES MUNROE & CO. 134 Washington street. a 15

THE GOOD MERCHANT.—A Discourse delivered in the Church on Church Green, March 26th, 1837, the Sunday after the decease of William Parsons, Esq., by Alexander Young: for sale by JAMES MUNROE & CO. a 15

MISS L. A. Merriam designs opening a School in Framingham, for the instruction of young ladies, to commence on Tuesday the 2d of May next.

As a limited number of pupils only will be received it is desirable that those wishing to attend should make application early in April to O. S. Keith or Eliphalet Wheeler, Esq., Framingham.

Framingham, April, 7th, 1837.

LEXINGTON BOARDING SCHOOL.

BOTH the Male and the Female departments of this Institution are now in successful operation, under the same teachers who have hitherto received a generous share of the patronage of this community. T. P. ROPES, *Proprietor.*

Lexington, April 1st. 1837.

ADAMS FEMALE SEMINARY, DERRY N. H.

THE Spring Term at this Seminary, will commence on Wednesday the 18th day of April.

CHARLES C. P. GALE, Principal.

Derry, N. H. April 1st 1837.

FAIR MOUNT SEMINARY, WATERTOWN.

THE Summer term of this institution, will commence on Wednesday the 26th of April. Instruction is given in the Latin, Greek, French and Italian languages. The English course includes the higher branches of Mathematics, together with Moral, Intellectual and Natural Philosphy, Chemistry, History, &c. As also all the elementary branches of an English education. The studies of Philosophy &c. will be illustrated with suitable apparatus.

The Principal has ample accommodations for scholars from a distance, and prefers that such should board with him, it being desirable that he should have them under his care the whole time. The greatest attention will be paid to their habits, and every care will be taken to promote their happiness.

Terms for Board, tuition &c. $30 00.

A catalogue and some remarks on the plan of the school may be had at Hilliard, Gray, & CO. and at Gould, Kendall & Lincoln's

O. H. WELLINGTON, Principal.

Watertown, April 7th.

POETRY.

A LEAGUE WITH THE FEATHERED SONGSTERS.

Again the balmy zephyr blows,
Fresh verdure decks the grove,
Each bird with vernal rapture glows,
And tunes his notes to love.

Ye gentle warblers, hither fly,
And shun the noon-tide heat;
My shrubs a cooling shade supply
My groves a safe retreat.

Here freely hop from spray to spray,
Or weave the mossy nest;
Here rove and sing the live-long day,
At night here sweetly rest.

Amidst this cool translucent rill,
That trickles down the glade:
Here bathe your plumes, here drink your fill,
And revel in the shade.

No school-boy rude, to mischief prone,
E'er shows his ruddy face,
Or twangs his bow, or hurls a stone
In this sequester'd place.

Hither the vocal thrush repairs,
Secure the linnet sings;
The goldfinch dreads no slimy snares
To clog her painted wings.

Sad Philomel! ah! quit thy haunt,
Yon gentle woods among,
And round my friendly grotto chaunt
Thy sweetly plaintive song.

Let not the harmless redbreast fear,
Domestic bird, to come
And seek a sure asylum here,
With one who loves *his* home.

My trees for you, ye artless tribe,
Shall store of fruit preserve;
O! let me thus your friendship bribe,
Come, feed without reserve.

For you these cherries I protect,
To you these plums belong;
Sweet is the fruit that you have peck'd
But sweeter far your song.

Let then this league between us made,
Our mutual interest guard;
Mine be the gift of fruit and shade
Your songs be my reward.

THE DYING BOY.

It must be sweet in childhood to give back
The spirit to its Maker, ere the heart
Hath grown familiar with the paths of sin,
And soon to gather up its bitter fruits.
I knew a boy, whose infant feet had trod
Upon the blossoms of some seven springs,
And when the eighth came round, and called him out
To revel in its light, he turned away,
And sought his chamber, to lie down and die.
'Twas night; he summoned his accustomed friends,
And, in this wise, bestowed his last request:—

'Mother, I'm dying now,
There's a deep suffocation on my breast,
As if some heavy hand my bosom pressed,
And on my brow I feel the cold sweat stand.
Say, Mother, is this death?
Mother, your hand!
Here, lay it on my wrist,
And place the other thus, beneath my head;
And say, sweet Mother, say, when I am dead
Shall I be missed?

'Never beside your knee
Shall I kneel down again at night, to pray,
Nor in the morning wake, and sing the lay
You taught to me.
Oh! at the time of prayer,
When you look round and see a vacant seat
You will not wait then for my coming feet—
You'll miss me there.

'Father, I'm going home,
To that great home you spoke of, that bless'd land
Where there is one bright summer, always bland.
And tortures do not come.
From faintness and from pain,
From troubles, fears, you say I shall be free—
That sickness does not enter there, and we
Shall meet again.

'Brother, the little spot
I used to call my garden, where long hours
We've stay'd to watch the coming buds and flowers—
Forget it not.
Plant there some box or pine,
Something that lives in winter, and will be
A verdant offering to my memory,
And call it mine.

'Sister, the young rose-tree,
That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee;
And when its roses bloom
I shall be gone away—my short course run—
And will you not bestow a single one
Upon my tomb.

'Now, Mother, sing the tune
You sang last night, I'm weary, and must sleep—
Who was it called my name? Nay, do not weep,
You'll all come soon!'

Morning spread over earth her rosy wings,
And that meek sufferer, cold and ivory pale,
Lay on his couch asleep. The morning air
Came through the open window, freighted with
The fragrant odors of the lovely spring.
He breathed it not. The laugh of passers-by
Jarred like a discord in some mournful note,
But worried not his slumber—he was dead!

From the Boston Recorder.

HYMN FOR SICKNESS.

This life, with all its thousand ties,
Is but a loan from Thee,
Our God, whose goodness gilds the skies,
Whose power controls the sea.

Thine are its early joys that spring
Like flowers, where'er we tread,
And thine, its later comforts too,
When brighter hopes are fled.

Thou Maker of this curious frame,
Who know'st its every pain,
And bidd'st its broken wheels run on
When man's weak help is vain—

Still plainly as thy might is seen,
Thy blest compassion shine,
So would we peaceful rest our souls
Upon thine arm divine—

And clinging to our Savior's cross,
Supported by his love,
Pass through this changeful life below,
To deathless life above.

L. H. S.

SABBATH MORNING.

How calm comes on this holy day!
Morning unfolds the eastern sky,
And upwards takes her lofty way,
Triumphant to her throne on high:
Earth glorious wakes as o'er her breast,
The morning flings her rosy ray,
And blushing from her dreamless rest
Unveils her to the gaze of day;
So still the scene, each wakeful sound,
Seems hallowed music breathing round.

The night winds to their mountain caves,
The morning mists to Heaven's blue steep,
And to their ocean depths the waves
Are gone, their holy rest to keep.
'Tis tranquil all—around—above;
The forests far that bound this scene,
Are peaceful as their Maker's love,
Like hills of everlasting green;
And clouds like earthly barriers stand,
Or bulwarks of some viewless land.

Each tree that lifts its arms in air,
Or hangs its pensive head from high,
Seems bending at its morning prayer,
Or whispering with the hours gone by.
This holy morning, Lord, is thine;
Let silence sanctify thy praise,
Let heaven and earth in love combine
And morning stars their music raise;
For 'tis the day—joy—joy—ye dead,
When death and hell were captive led!

MISCELLANEOUS.

THE DRUNKARD'S GRAVE.

By the Author of 'Life on the Lakes,' 'Legends of a Log Cabin,' &c. &c.

Charles Austin was born in one of the secluded villages of the Green Mountains, the youngest and best beloved son of a small farmer. I have said the best beloved of his parents; not that their affections were guided by fancy, or whim, or idle partiality, but that those affections flowed in the channel that nature herself had pointed out: the channel in which every parent must feel that his own affections deepest flow, for the poet has said, with as much truth as elegance:—

'We love them most, when most they want
The watchfulness of love.'

Charles was from his birth of a weak and delicate frame, and many times before he reached boyhood, his life was in utmost peril from disease.—To condemn such a frame to labor in their inhospitable climate was, in the view of his fond parents, to condemn him to death. They thought not of it, but rather chose, though they could ill afford the expense, to send Charles to an academy in New Jersey, and subsequently to P——— College. He had early displayed a quick apprehension, a retentive memory, an ardent imagination, and a keen perception, and an exquisite relish for the beauties of nature. His parents would not doubt that Charles was a 'Genius,' and that his fertile mind would bear a rich harvest of intellectual treasures, if only early cultivation was not neglected. What was it to them that their frugal fare must be yet more homely, their well worn garments made to serve another season, and the few—the very few superfluities, in which they had indulged their coming age denied. Charles, in a more congenial climate, would be sheltered from the fierce storms of their hard winters, would have the best opportunities of mental cultivation—would be learned,—be wise,—become, perhaps,—but why should I dwell on the fond hopes, and bright anticipations of a parent? Who does not know that they have no limits but a parent's love? Charles Austin spent eight years in New Jersey. All the promise of his early years was more than fulfilled. He was for his years a scholar of no ordinary repute; his talents were appreciated, his learning honored, and literary prizes and college honors were showered upon him. The last year of college life had arrived; and his friends confidently anticipated that the highest honors of his college would be the sure reward of his industry and talent. What then was their regret to hear that his health always delicate, was now utterly failing. Physicians were consulted, their prescriptions compared, and for once, the faculty were agreed, 'Mr Austin must leave college and his books, and seek by change of air and of habits, to regain his health.'

This was the unanimous opinion of the faculty. To Charles, this was like a sentence of death. He objected—he remonstrated;—was there no other way?—no chance of his continuing his studies six months longer? The general answer was 'no.' But unhappily, a physician was found, who thought that by very strict regimen, he might be enabled to finish his college course. Charles caught at the idea; he was all gratitude—all obedience. The directions of his physician were not difficult: 'A little wine every day,'—'A little brandy and water before dinner,'—'A little opium when he did not sleep,' and this was all. The advice was followed, and in a week Austin was pursuing his studies with renewed ardor. He graduated with honor and without a rival in his class. He now visited his home—his parents received him with a joy which only parents know. All their sacrifices, all their self-denials were forgotten in the perfect happiness of that short month. They saw nothing in Charles that could raise a doubt of his future success. True he was pale; but men of 'Genius' were always pale: true, his hands were unsteady, but it was only the trembling of the high wrought nerves of a poet; and for the 'wine and brandy' he drank, 'were they not prescribed by the physician?' Alas! alas! that it should be so. Charles left his home at the end of a few weeks to begin the study of law in New York: but to this he did not exclusively devote himself. His company was eagerly sought after,—his acquaintance courted,—above all, the Editor of a popular magazine heard that Mr Austin was a poet; he begged 'one little effusion, any trifle,' for his columns. Charles was not sensible to the pleasure of seeing himself in print; he wrote,—was admired; wrote again,—was more and more praised. At length he published a volume: the newspapers were in ecstacy, and for a while nothing was talked of but the new poet—the American Poet.

But what, mean time, were Charles Austin's private habits? Had you asked this question of any of his companions, the reply had been, 'Perfectly good!' He took his wine, and brandy and water, as every body did, and if he did now and then become 'a little gay,' it was as much the intoxication of '*genius*' as of wine. Such was the language of friendship. What said truth. Her stern reply was, 'Charles Austin is already a drunkard and an opium eater, and he will soon become a sot.' Yes! the wine that had at first been only used as a stomachic, soon became a cordial, a gentle stimulant, by help of which the poet could always exercise his faculties, could always act, talk and think poetically. The opium, too, at first only a medicine, to be taken at infrequent intervals, to quiet the over excited nerves, had become a necessary of existence, without which, and without his glass of brandy and water, Charles Austin could not even leave his room in the morning. The downward path thus fairly entered,—and why should we pause to recount each particular step by which he reached the bottom?—Suffice it to say, he did reach it, and soon.

One pleasant afternoon, in August, 18—, a party of young men, in a private carriage, stopped at the little tavern in Aston. They were on a tour of pleasure through the Green Mountains, and as the situation of the little village struck their fancy, they resolved to make it their head quarters for a few days, from which a number of excursions to objects of interest in the neighborhood, were to be made. The landlord was all attention to his guests. 'Pray what do you call this village, landlord?' asked one. 'Aston, Rutland county,' answered the host, with Yankee precision. 'Aston! Aston! Aston!' echoed the querist; then turning to another of the party, he asked, 'Was it not Aston, Vermont, that poor Austin came from?' 'Yes, I believe so.' 'Poor Austin! he was a genius, but his genius ran wild at last. What became of him Harry? Do you know?' 'Not I. The last time I saw him, poor fellow, he was as drunk as a beast at the eagle tavern. I believe they had just picked him out of the gutter!' 'Like enough! said another of the party, 'poor Austin never could take his wine well; many and many's the time, Bruce and I have drunk him under the table—have we not, Bruce?' 'Yes, indeed,' replied Bruce. 'But when are we to have dinner? and pray, Curtis, have you taken the wine out of the carriage? I should like to take a glass of sherry and bitters before dinner.' Thus these thoughtless young men wasted their time. After dinner they walked out to take a stroll around the village. The most prominent object in a New England village (and long may it be so!) is the meeting house. Thither the steps of our wanderers were directed. The graveyard was behind it. They went in. A new made headstone, over a yet fresh grave, attracted their attention. One of the party approached and read the inscription:

Benjamin Austin died March 9, 18—, aged 63. Close beside was another. It read:

Deborah Austin, died May 9, 18—, aged 60.

These two graves, though quite near together, were not exactly side by side; between them was a little mound, already covered with green turf; but no monument, no headstone, marked the spot. In that nameless grave lay Charles Austin, the 'poet.' The broken hearted mother found rest—the gray hairs of the father were brought with sorrow to the grave. They lay side by side, and between them the suicide slept in the *drunkard's grave*!

DYING SCENES.

According to Boswell, Dr Johnson once observed that 'hardly any man dies without affectation.' This is a conversational hyperbole, but suggests some caution as to the conduct to be observed in relation to a dying Christian. Do not biographies and obituaries sometimes present us with an *exhibition* at the final scene, inconsistent with the propriety of such a time?—We have been forcibly struck by the remarks made to his friends on the subject, by the late Rev. Mr Simeon of Cambridge, on his death bed.

'You want to see what is called a dying scene. That I abhor from my inmost soul. I wish to be alone with my God, and to lie before him as a poor, wretched, hell-deserving sinner; . . . [then very slowly] but I would also look to him as my all-forgiving God—and as my all-sufficient God—and as my all-atoning God—and as my covenant-keeping God. There I would lie before him as the vilest of the vile, and the lowest of the low, and the poorest of the poor. Now this is what I have to say; I wish to be alone—don't let people come round to get up a scene.'

He was evidently very much hurt at the thought of even his friends coming round to disturb the privacy which he always wished for in his dying hour. This was confirmed by almost his first remarks to me the next morning. 'Now I was much hurt,' he said, 'at the scene last night! a death-bed scene I abhor from my utmost soul. No!' he continued, smiting three times slowly upon his breast, 'No! I am, I know, the chief of sinners; and I hope for nothing but the mercy of God through Christ Jesus, to life eternal! and I shall be, if not the greatest monument of God's mercy in heaven, yet the very next to it; for I know of none greater.—*Sunday School Journal.*

MYSTERIOUS DISPENSATION OF PROVIDENCE.

In the complicated and marvelous machinery of circumstances, it is absolutely impossible to decide what would have happened, as to some events, if the slightest disturbance had taken place in the march of those which preceded them. When we first approach the apartments of the silk or riband weavers, we observe a little dirty wheel of brass spinning round upon its greasy axle, and the result is, that, in another apartment, many yards distant from it, a beautiful piece of silk issues from the loom, rivalling in its hues and tints the rainbow. There are many events in our lives, the lapse between which was comparatively much greater than the distance between the wheel and the riband, but where the connection had been much more close. If a private country gentleman, in passing through Cheshire, (England,) about the year 1730, had not been overturned in his carriage, America instead of being a republic at this moment, might have continued a dependant on England. This country gentleman happened to be Augustus Washington Esq., who was thus accidentally thrown into the company of a lady who became his wife, emigrated with him to America, and in 1732 became the mother of George Washington.

When Louis VII. cropped his hair and shaved his beard, which probably had not been fashionable for several years, Eleanor, his wife, finding him with this unusual appearance, was so disgusted that she applied for a divorce, and obtained it. She then married the Count of Anjou, afterwards Henry II. She had for her marriage dower the rich provinces of Poitou and Guyenne; and this was the origin of those wars which for three hundred years ravaged France, and cost the French three million of men. All which, probably, had never occurred, had Louis VII. not been so rash as to crop his head and shave his beard, by which he became so disgustful in the eyes of Queen Eleanor.—*Poulson's D. Advertiser.*

[From the Transactions of the Horticultural Society, Vol. 1. Part. I.]

On the Revival of an obsolete mode of managing Strawberries. By the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S. &c.

The custom of laying straw under strawberry plants, when their fruit begins to swell, is, probably, very old in this country. The name of the fruit bears testimony in favor of this conjecture; for the plant has no relation to straw in any other way, and no other European language applies the idea of straw in any shape to the name of the berry, or to the plant that bears it.

When sir Joseph Banks came to Spring Grove in 1779, he found this practice in the garden. John Smith, the gardener, well known among his brethren as a man of more than ordinary abilities in the profession, had used it there many years. He learned it soon after he came to London from Scotland; probably at the Neat houses, where he first worked among the market-gardeners. It is therefore, clearly an old practice, though now almost obsolete. Its use in preserving a crop is very extensive. It shades the roots from the sun; prevents the waste of moisture by evaporation; and consequently, in dry times, when watering is necessary, makes a less quantity of water suffice than would be used if the sun could act immediately on the surface of the mould. Besides, it keeps the leaning fruit from resting on the earth, and gives the whole an air of neatness, as well as an effect of real cleanliness, which should never be wanting in a gentleman's garden. The strawberry-beds in that garden at Spring Grove, which has been measured for the purpose of ascertaining the expense incurred by this method of management, are about seventy five feet long and five feet wide, each containing three rows of plants, and of course requiring four rows of straw to be laid under them. The whole consists of 600 feet of beds, or 1,800 feet of strawberry plants, of different sorts, in rows.

The strawing of these beds consumed this year, 1806, the long straw of twenty six trusses: for the short straw, being as good for litter as the long straw, but less applicable to this use, is taken out. If we allow, then, on the original twenty six trusses, six for the short straw taken out and applied to other uses, twenty trusses will remain, which cost this year 10*d.* a truss, or 16*s.* 8*d.* being one penny for every nine feet of strawberries in rows. From this original expenditure the value of the manure made by the straw when taken from the beds must be deducted; as the whole of it goes undiminished to the dunghill as soon as the crop is over. The cost of this practice, therefore, cannot be considered as heavy. In the present year, not a single shower fell in Spring Grove, from the time the straw was laid down till the crop of scarlets was nearly finished, at the end of June. The expense of strawing was, therefore, many times repaid, by the saving made in the labor of watering: and the profit of this saving was immediately brought to account in the increase of other crops, by the use of water spared from the strawberries; and besides, the berries themselves were, under this management, as fair, and nearly as large, as in ordinary years, but the general complaint of the gardeners this year was, that the scarlets did not reach half their natural size, and of course required twice as many to fill a pottle as would do it in a good year. In wet years, the straw is of less importance in this point of view: but in years moderately wet, the use of strawing sometimes makes watering wholly unnecessary, when gardeners who do not straw are under the necessity of resorting to it; and we all know, if watering is once begun it cannot be left off till rain enough has fallen to give the ground a thorough soaking. Even in wet years, the straw does considerable service. Heavy rains never fail to dash up abundance of mould, and fix it upon the berries. This is entirely prevented, as well as the dirtiness of those berries that lean down upon the earth; so that the whole crop is kept pure and clean. No earthy taste will be observed in eating the fruit that has been strawed; and the cream which is sometimes soiled, when mixed with strawberries, by the dirt that adheres to them, especially in the early part of the season, will retain to the last drop that unsullied red and white which give almost as much satisfaction to the eye while we are eating it, as the taste of that most excellent mixture does to the palate.

ALEXANDER OF RUSSIA.—ABSTRACT OF AN UKASE.

We are indebted to a friend for the subjoined copy of an imperial ukase issued by the late emperor Alexander of Russia. The severe but just rebuke which it contains, resembling in some respects the one given by our king Canute to his servile flatterers, was called forth by gross adulation to the emperor when he was on his last tour through his dominions: a short time was only suffered to elapse after its publication, before that monarch ceased to reign or live.

Ukase addressed to the Legislative Synod at Moscow, by Alexander, Emperor af Russia, dated from Moscow, October 27, 1817.

'During my late travels through the provinces, I was obliged, to my no small regret, to listen to speeches pronounced in different parts, which contained unbecoming praises of me—praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the christian truth, that every blessing floweth unto us through our Lord and Savior Jesus Christ alone, and that every man, be he who he may, without Christ, is full only of evil; therefore to ascribe unto me the glory of deeds in which the hand of God had been evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone.

'I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend that, on similar occasions in future, the people refrain from all such expressions of praise, so disagreeable to my ears: and that they may render unto the Lord of Hosts alone thanksgivings for the blessings bestowed upon us, and pray for the outpouring of his grace upon all of us; conforming themselves in this matter to the words of sacred writ, which requires us to render to the King eternal, immortal, invisible, the only wise God, honor and glory, forever and ever. Alexander.'

THE ODEON. The Odeon; a collection of secular melodies, arranged and harmonized for four voices, designed for adult singing schools, and for social music parties—by G. J. Webb and Lowell Mason, professors in the Boston Academy of Music.

The publishers present this work to the notice and patronage of the public, in the belief that its design and execution will meet with general approbation. As the title page sets forth, it is designed for singing schools. It contains the rudiments, arranged on the Pestalozzian plan, and an appendix, containing instructions for developing and training the voice. The able of contents embraces, besides new pieces, many of the finest, and most popular airs, harmonized for four voices.

It is believed that two advantages would result from a general use of this, or a similar work. In the first place, it is believed that the psalm tune is not well adapted to develop the voice. It is constructed for a different purpose, and does not, in its nature, admit of that animated and sprightly execution, which is essential to a full development of vocal powers. In the second place, it is believed that there is, in the minds of many teachers, an objection to the use of psalm tunes, for the purposes of instruction, derived from, or incidental to, its more sacred character. Being intended for worship, the most holy names, and doctrines, and facts of religion, are, of course, continually introduced; and in teaching, the master often finds it necessary to repeat again and again the most sacred passages, for the mere purpose of scientific instruction, without being able to derive or impart any of the religious feeling or sentiments, which should always accompany the performance In this manner, the religious sensibility of both teacher and pupil is believed to be often wounded, and the effect must be to render it less and less delicate.

If secular music, properly adapted to the purposes of instruction, should be used in the first development and training of the voice, and psalmody should afterwards be learned as a distinct species of music, it is believed that the musical powers of the pupil would be more fully brought out, and a correct execution of psalmody be better attained in the end.

Great pains have been taken to exclude every thing that can be objectionable, in the language or sentiments.

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mar 11

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THIS day published, 'The Game of Life, or the Chess Players, a drawing by Retzsch, explained according to Hints from himself, by C. Borr von Wiltitz.—Republished for the Warren Street Chapel, by WEEKS, JORDAN & CO. Literary Rooms, 121 Wasington St. m 18.

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